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TERMS.

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From the Presbyterian.

Controversy.---No. XXVIII.

IS THE PROTESTANT RELIGION THE RELIGION OF CHRIST!

Philadelphia, August 9th, 1833.

To the Rev. John Hughes,

Sir,—You complain for the second time, in your last letter that I have "*long denied you*" the title of "Rev'd Sir." I assure you, it was as far from my intention to rob you of your honours, by *omitting* it, as it is now to flatter your weakness and vanity, by *inserting* it. I have uniformly addressed you thus, "the Rev. John Hughes;" and surely the repetition, (in immediate succession) of "Rev'd Sir." is both a violation of good taste, and a useless tautology. I see, however, that the little urchin at the press who attached two ††'s to your name, in my last proof sheet, understood your wishes better than I do. But I would respectfully admonish you, that the title *once* written, frowns upon him "who seeks honour of men:" and that it is not on the number, or magnificence of our titles, but on the spirit with which we fulfil our ministry, that our supreme care should be bestowed. But personal arrogance is not the only characteristic of the introduction to your last letter. The tone of denunciation and bigotry seems to rise, as the cause you advocate sinks; and you supply the defect of argument, with the increase of pretension. You tell us "that NO Christians agreed with Protestants in doctrines, from the days of Christ until the coming of Luther, and *very few* since." It is no *new* doctrine with your Church to consign all men, out of her communion, to eternal woe. It is an article of your creed, that "none can be saved," who do not hold the Roman Catholic faith: and "the Canon Law," makes it "necessary to salvation for every human being to be subject to the Roman Pontiff." While the people stand amazed at the unparalleled bigotry and intolerance of Romanism, they must at least approve your candour, in applying these doctrines to the *unhappy* millions of American Protestants.

That this is the universal spirit of the system, whenever it is honestly disclosed, or forced out by controversy, may readily be gathered from the monuments of the Papacy in every age and country where it has had a being. Take for example the notes on the Rhemish translation of the New Testament. The text is the same with the New Testament of the Doway Bible, lately republished in this country. These notes have been prudently suppressed in that edition. The following are specimens. Note on Heb. v. 7. "The Translators of the English (Protestant) Bible ought to be abhorred to the depths of Hell." Note on Gal. i. 8. Perverting and commending a passage from Jerome, they say, "the zeal of Catholic men ought to be so great towards all Heretics, and their doctrines, that they should give them the anathema, though they are never so dear to them; so as not even to spare their own parents. Luke ix. 55, 56. The Samaritans had rejected Christ; and the indignant disciples asked Him, if like Elias they should "command fire to come down from Heaven and consume them." "But he turned and rebuked them, and said, ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." On these passages, and in direct contradiction of our Lord, the commentary remarks: "Not justice, nor all rigorous punishment of persons is here forbidden, nor Elias's fact (conduct) reprehended; nor the *Church*, nor Christian Princes blamed for putting Heretics to death." Rev. xvii. 6. "The blood of *Heretics* is not the blood of Saints; no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which blood by order of justice no commonwealth shall answer." Rev. ii. 6, 20, 22. "Of all things Christian people, especially Bishops, should hate Heretics, that is, their wicked doctrines and conditions........As Lutherans, Zuinglians, &c. &c. "He (Christ) warneth Bishops to be zealous, and stout against the false Prophets, of *what sort soever*, by alluding covertly to the example of holy Elias that in zeal killed four hundred and fifty false Prophets." John x. 1. "Arius, Calvin, Luther, and all that succeed them in room and doctrine, are thieves and murderers." Acts xix. 19. "A Christian man is bound to burn or deface all wicked books, of what sort soever; especially *heretical* books. Therefore the *Church* hath taken order against all such books."

This is the *charity* of Rome. These are the doctrines upon oath, of every Roman Priest, whatever be the honied words of liberality and love which distil from his lips, or run from his ready pen. And we may see what we have to hope for in America, if by the skill of the Jesuits, this late refuge of civil and religious liberty shall be violated and controuled by the Pope of Rome.

I proceed still further to exhibit the grounds of our *protest* against the *doctrines, corruptions*, &c. of the Church of Rome. And,

1. The abounding and shocking immoralities, either tolerated by the Church of Rome, or directly produced by her institutions.

In a church where absolute subjection to her supreme head, is the very touch-stone of orthodoxy, authority cannot be wanting to correct and punish vice. By a single act, one Pope abolished the immense power of the Jesuits; by another act, another Pope has recently revived that infamous order in all its force. Authority to reform is therefore not wanting. And yet, as I have in part already shown, in several unanswered letters the church of Rome had become so corrupt in *its morals* that the whole world was crying out for several ages, for a Reformation. This too, was not a temporary, locol, or partial corruption. It had existed *for ages before* the Reformation: it was *universal*, extending to all parts of the world, and to all orders in the church, beginning at the Popes and Cardinals, Bishops and Priests: it was *deep* and *dreadful*, striking at the foundation of morals; so that religion lay expiring on the altar, by the hands of her priests. The history of the immoralities of your Popes, Prelates and Priests alone would fill a volume. We give (in addition to those recorded in previous letters) only a few examples. Erasmus (Ann. in. Epis. ad Tim. c. 3) writes: "If any one consider the state of these times, how great a part of mankind the multitude of monks take up; how great a part the colleges of Priests and clergymen; and then consider how few out of so great a number truly preserve chastity of life, with how great scandal most of them are openly incestuous, and incontinent, into what kinds of lusts, innumerable of them degenerate, he will perhaps conclude it were convenient that those who are not continent, may have the freedom of public marriage, which they may purely and chastely, and without infamy, maintain." Gerson (De vita Spirit. Animae Lec. 4.) affirms "that unchaste Priests must be tolerated or no Priests can be had." Clemangis (De Corrupt. Eccl. stat. p. 15.) writes that *the Priests openly kept concubines at a stated price paid to the Bishop.* In Germany this system was carried so far, that the *licenses* to do so, were *forced* even upon those who did not wish them, that the tax might not be lost; and in Switzerland (Sleidan Com. 1. 3.) every new Pastor was required to take a concubine that he might not endanger the *families* of his charge. The Bishop of Saltzburg (Onus Ecclesiae chap. 22) tells us that "the nunneries in his time were as publicly prostituted as the common brothels." Sunt propatula ut ipsa loca veneris. Thuanus (a Roman Catholic Historian, B. 37. p. 766, A. D. 1566) says, that when Pope Paul 5th, thought of putting down the *public brothels* in Rome and expelling the courtezans the city, the senate of Rome, *instigated privately by the clergy interceded with him not to do it*: and they added this reason, that if such a crowd of *unmarried Priests* were left in the city *without* these evil women, it would be impossible to preserve the chastity of their families." This shocking state of things among the Priests of the Holy city was nearly half a century after the Reformation of Luther had begun. Nor let it be supposed that this was done without approval. It was defended and sustained by example, license, and even by publicly avowed principle. It was tolerated when REFORM was called for from every throne, and from all parts of the world. It is notorious that the Pope of Rome *licensed* brothels and built stews in the city of Rome, and at one time he drew from them an annual revenue of 20,000 ducats; the crowd of such women in the keeping of the priests was immense; and the revenue collected week after week, was taken from the *chest* in which the *price of iniquity was cast* and divided equally between the houses, the women, and the Popes! If you would have more full references, they are at hand. Bellarmine, sustained by Coster, Pighius, Cardinal Hosius, and Cardinal Campegius, does not hesitate to declare "*that it is a greater evil*, (*i. e.* under a vow of celibacy) *so to marry than to commit fornication.* Est majus malum sic nubere, quam fornicari. (Bel. b. 2. De Monachis c. 34.) and the reason which he issigns for this is its own best comment, viz. "because she who thus marries renders herself incapable of keeping her vow; but she who commits fornication is not incapable.' Quia quae ita nubit, reddit se inhabilem ad votum servandum; quod non facit, quae fornicatur. I need not here remind you of the incest of Paul the 3d, the sodomies of Julius the 3d, and the vile commerce of Innocent the 10th with his brother's wife, Olympia. Abbott Gualdi pronounces his amours almost without a parallel for scandal and illicit love. John Casa, Archbishop of Beneventum and legate of the Pope, published an apology for sodomy; and Gualter Mapes complains that the Priests *used to suspend the salvation of females at confession, upon the condition of yielding to their infamous wishes!* Horror and shame alternately possess me while I record these enormities. But if the *perusal* makes us shudder and blush, what must the *perpetration* of them have been?

We said that these immoralities were in part, produced by the peculiar institutions of the church. We alluded to the monasteries, nunneries, vows of celibacy, and especially the celibacy of the clergy. Strange as it may seem, these institutions and vows, were professedly established and enforced to advance piety, and secure purity of life. But in this as in most cases where men attempt to be wiser than God, the result has been of the most disastrous character. We would not be understood indiscriminately to condemn a life of voluntary celibacy. "Both virginity and marriage were states of innocence, and of paradise. Christ has consecrated both, having been born of a virgin, and yet of a woman who was then betrothed and afterwards married." The Council of Trent not only encouraged monastic vows, but *enforced* celibacy on the clergy. This is both novelty and an innovation in the Church of God. The word of God declares Heb. xiii. 4. "*that marriage is honorable in all.*" The church of Rome on the contrary *forbids* it to her clergy. The word of God declares that "a bishop must be the husband of one wife." Tit. i. 6. The Church of Rome forbids it; and dares to put asunder what God hath joined together, separating the priest or bishop from his lawful wife, and anathematizes those who dissent from her decree. Chrysostom on the last named Scripture, makes this decisive comment: "the apostle prescribed this passage to this end, that he might stop the mouths of heretics who reproached marriage; declaring thereby that marriage is no unclean thing, but so honorable that a married man may be exalted to the sacred throne of a bishop." (Hom. 2. c. 1. ad. Tit.) It is very remarkable that the Apostle Paul in immediate connexion with his definition of a Bishop's qualifications (among which he mentions that he must be the husband of one wife, 1. Tim. iii. 2.) predicts the coming of seducing spirits who should depart from the faith, "FORBID TO MARRY, "*and command to abstain from meats.*" I leave the application for yourself, reminding you that the early heretics, viz: the Manichees, Nicholaitans, &c. unite with the Church of Rome and the followers of Joanna Southcote and Jemima Wilkinson in more modern times, in "FORBIDDING TO MARRY." Radolpho Pio-di Carpo, an Italian Cardinal in the Council of Trent, when various princes pressed the propriety of the priests marrying, told the Council in a speech, "this inconvenience would follow from it, that having house, wife, and children, they will not depend on the Pope, but on the prince; and their love to their children will make them yield to any prejudice of the church and they will seek to make the benefices hereditary, and so in a short time the authority of the Apostolic See will be confined within Rome." (Hist. Coun. Trent. B. 5.) It was the abounding corruptions of the church of Rome, and especially of Rome itself, that made the candid Roman Catholic author of the "Onus Ecclesiae" call Rome "the seat of the Beast, the church of the wicked, the kingdom of darkness, sustained by simony and ambition, filled with covetousness, a GULPH OF CRIMES." Chap. 21.

You have been pleased, entirely to overlook the long extracts which I made, in letter No. 18, addressed to Pope Paul the 3d, by four Cardinals, & four other distinguished prelates at his own request, containing a picture of the church, drawn by the hands of its friends, which for deformity and crime finds not a parallel in the history of the world. I also gave you large extracts, in Letter No. 20, from the address of the Bishops at Bononia to Paul the 3d, and referred you, for this shocking but faithful sketch, to Verjerius and Wolfius. I pointed you also to the "*one hundred grievances*" of the German States, detailing the corruptions of the church and calling for reform. But nothing can break the profound and wise silence which you have decreed upon this subject. Without further enlarging upon it now, I would direct our readers to the "Provincial Letters" of Pascal, in which, though himself a Roman Catholic, he exposes with the pen of a master, the casuistry of the Jesuits in destroying the *foundation of morals.* There, within a short compass, it is clearly shown, how the order of the Jesuits, who are now in high favour at Rome, make truth, and sacred oaths, and loyalty, and justice, and chastity, and principle, in all its forms, give way to their refined interpretations and infamous doctrines. And yet I find that on the last Sabbath day the President of Georgetown College, District of Columbia, delivered in St. Joseph's church in this city a *Panegyric* (according to public notice) *on St. Ignatius Loyola, founder of the society of Jesuits!!!* How well has St. Chrysostom said, (In 1 Tim. I. hom. 5.) "When men lead corrupt lives it is impossible they should keep themselves from falling into perverse doctrines."

II. *We would next exhibit the forged miracles, the legalized impositions of the Church of Rome.*

We have already, in a previous letter, made reference to the authority of the Breviary as the book of common prayer in the Church of Rome. The Latin edition of this work, now before me, revised by three Popes and of unquestioned authority, is a very fountain of the grossest frauds and superstition. I find for example, under the festival appointed for the 15th day of October (pages 1011, 1012) in honour of the Virgin Saint Teresa, the following narrative. "She burned with so strong a desire for chastising her body, that although disease seemed to deter from it, she inflicted on herself the severest pains and penalties by the use of hair-cloth, chains, pricking-nettles, and likewise by most severe flagellations; and sometimes while rolling herself on thorns, she would thus hold communion with God; '*O Lord, I must afflict myself or die.*' Being premonished of her death, she breathed out her *most pure* soul to God in the form of a dove, aged sixty-seven, in the year 1502. Jesus Christ appeared to her, as she was dying, surrounded by bands of angels; and immediately a lifeless and barren tree, which stood near to her cell bloomed forth. Her body continues *incorrupt* until this day, (the 18th century) circumfused in a sacred fluid, and is worshipped with religious veneration. She was made illustrious by miracles wrought by her, both before and after death. Gregory the 15th has canonized her." Here we see *flagellation* and other self-inflicted punishments recommended, and the most notorious frauds, gravely put upon the people, in their standard prayer book, for real miracles.

It is related of Dionysius in the same book, "that after he had been beheaded he took his head in his arms, and carried it no less than two thousand paces." (See Breviary 1007 p.) In the festival of August the 1st, in honour of *the chains* of St. Peter (p. 877) is the following narrative. "Eudoxia the wife of the Emperor Theodosius the younger, being on a pilgrimage at Jerusalem received among other presents, the chain with which the Apostle Peter was bound by Herod. Eudoxia with pious veneration, sent this chain to her daughter who was then at Rome, who carried it to the Pope, the Pope in return showed her another chain with which the same apostle had been bound by Nero. As soon as the two chains were brought together it came to pass, that they instantly flew to each other, and the links formed one chain as if welded by art." In honour of so great a miracle the church instituted the festival "*ad vincula.*" In the proclamation of the jubilee for 1825, the Pope expressly mentions this chain as an inducement to the faithful to visit Rome that they might kiss it, and secure the indulgences peculiar to such miracles and relics, &c. In pages 971—2 are recorded the feats and miracles of St. Januarius living and dead. We are seriously told on the authority of the infallible church, that "by means of his dead body which was preserved at Naples, an eruption of Mount Vesuvius that was spreading desolation far and wide, was miraculously extinguished. What is still more illustrious, his blood, some of which is preserved in a glass phial at Naples in a coagulated state, when brought within reach of the Martyr's head is immediately *liquefied*, and *boils up* as if recently shed: and this miracle may be seen even at *the present time.*" That there may be no question about this record I give the original. Praeclarum illud quoque, quod ejus sanguis, qui in ampulla vitrea concretus asservatur, cum in conspectu capitis ejusdem Martyris ponitur, admirandum in modum collique—fieri, et ebullire, perinde atque recens effusus. Ad haec usque tempora cernitur. Great as is this miracle, the chemist's test has been studiously resisted. It would be easy to settle this question by such a trial, and *real* miracles invite inquiry. But the Pope is too wise to hazard an experiment, and yet it is a miracle professedly of fifteen hundred years standing, and is at this day sanctioned by the Roman Breviary and celebrated in the public worship of the whole church. When the French troops first occupied Naples, this miracle, which is *annual*, failed to occur; with the design of agitating the people and producing an injurious impression towards the French. But the French general sent a positive order to the saint to do his duty under the pain of making an example of the priest if he failed. He promptly obeyed: the miracle was immediately *wrought!*

Once more: The translation of the house of Loretto from Palestine to Italy, is recorded in the collect of that festival, even in a direct address to the Deity. It is pretended, that this house, in which the Virgin Mary was born at Nazareth, was translated by angels in the 13th century across the Sea into Dalmatia, and afterwards into Italy, where it now stands under the name of "our Lady of Loretto's Chapel." When the question arises about the truth of the miracle and the identity of the house, the Bulls of Popes are adduced to confirm the faith of the doubting. With such frauds are the bigoted and deluded millions deceived, and by such attestations does the infallible Church confirm the truth of her doctrines, and the Holiness of her character. The following prophecy, (2 Thess. ii. 3—10) though penned in the first century, is as true to the life, as if it had been written by an *eye-witness.* "Let no man deceive you by any means: for that day shall not come, except there come a *falling away* first, and that *man of sin* be revealed the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose *coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness* in them that perish; because they received not the love of the truth that they might be saved."

Besides the false miracles thus attested by the Church of Rome, the rites, ceremonies, and observances of the church are characterised by the grossest superstitions, and exhibit a ritual-worship derived directly from the Pagans. The celebration of the Mass, the burning of tapers, the whole system of processions, the use of holy water, their exorcisms, beads, rosaries, &c., their talismans, amulets, and Agnus Dei, their lustrations, blessings of beasts, &c. &c., constitute one deforming assemblage of heathenish superstition. Look, for example, at the style of baptism as contrasted with the simple institution of Jesus Christ. "The Prist in the first place calls for a lighted candle; he then procures some holy water, he next calls far salt, which has been exorcised, some water, tow, the oil-box, &c.; he then prepares a solution of salt and water for the aspersion of the child, much in the way in which holy water is made, describing hieroglyphics with his hand, and pronouncing at the same time some cabalistic words in Latin. Next he commences expelling the Devil from the child, he then puts salt into its mouth, besmears the eyes, nose, and ears of the child with spittle, and after pouring water on the child's head, rubs sweet oil on its crown and shoulders."

We spoke of talismans, amulets, &c. as sanctioned by the church of Rome. Take as a specimen the Agnus Dei, or little image of a Lamb, made of a compound of virgin-wax, balm, and consecrated oil, which they hang about the neck, like the heathen, to preserve them from diseases, evil spirits, &c. The Pope consecrates the Agnus Dei, in the first year of his Pontificate, and afterwards every seventh year, on Saturday before low Sunday, with many solemn ceremonies. The pretended properties and virtues of these talismans are described by Pope Urban V. (who sent one of them to Constantinople to be presented to the Emperor,) in the following inimitable lines:

"Balsamus et munda cera cum Chrismatis unda,
Conficiunt Agnum quod munus do tibi magnum.
Fulgura desursum depellit, omne malignum.
Peccatum frangit, ut Christi sanguis, et angit.
Pregnans servatur, simul et partus liberatur.
Dona defert dignis, virtutem destruit ignis.
Portatus munde, de fluctibus eripit undae."

I refer these infallible and lofty lines, for poetical rendering to the pen of your *holy* poet, cidevant, Tom. Moore. Our readers, for the present, must be satisfied with the following plain English translation. "They prevent the ill effects of thunder and lightning, they preserve pregnant women from miscarriages, and procure a happy delivery. They grant spiritual gifts to the worthy. They extinguish fires and preserve from drowning."

In the last pages of the Missal, whose leaves you doubtless turn over every day as a Priest at the altar, there are contained exorcisms and benedictions for salt, and water, and for the mingling of these, for sheep, for bread, for fruit and other food, for candles, places, houses, beds, ships, sacerdotal robes, &c. &c. We give as an example the *exorcism of water.* "I exorcise thee O creature of water, in the name of God † the Omnipotent Father, and in the name of Jesus † Christ his Son, our Lord, and by the virtue of the Holy † Ghost; that thou mayest become exorcised water, and may prevail in chasing away the power of the Evil one, and be able to supplant and expel him and his fallen angels, by the merit of the same Jesus Christ our Lord." *The prayer of consecration.* "O Lord be present to bless our invocation and infuse into this element, thus prepared by many fold purifications, the virtue of the Bene† diction: that this thy creature made subservient to thy mysteries, may have the effect of divine grace in expelling devils and diseases. that in whatever houses or places of the faithful this water may be sprinkled, all noxious uncleanness may cease: let no pestilent spirit or corrupt air abide in them: let all the snares of the evil one come to naught: and if there be any thing which threatens the safety or quiet of the inhabitants, may it be *chased away* by the sprinkling of this water, &c."

From these most painful and humiliating details I gladly turn away, asking, if any church enjoining such heathenish rites and superstitious ceremonies as these, and sustaining them by such barefaced impostures called miracles, can be the true, the only true, the holy and infallible church of Jesus Christ, out of which there is no salvation? These are some of the errors and evils, against which *we protest*, and for whose *reform* our fathers plead in vain!

III. As you profess to have in the Church of Rome the unbroken and exclusive succession from the Apostle Peter to the present time, I will next examine this claim.

I have, already proved (see letter No. 22,) that the *supremacy* of the Pope is an anti-christian usurpation of which the Scriptures are wholly silent; and whose *origin* is found, ages after the death of Christ. But even on your own principles, Bellarmine allows (B. 2. c. 1. of the Pope,) "The right of succession in the Popes of Rome is founded in this, that Peter, by Christ's appointment, placed his seat at Rome, and there remained until his death."

1. But there is no certainty whatever that Peter ever was at Rome. The Scripture is wholly silent about it. Paul was there once and again; and in his epistles written from Rome he records a long list of names, and among them even a *refugee-slave;* but not a word of POPE PETER. The Rhemish Commentators are so anxious to prove this from Scripture, that they say *Babylon* from which Peter wrote his first epistle, was *Rome.* But if this be so, then confessedly, Rome is the Anti-Christ mentioned in Revelations, 16th and 17th chapters.

2. Allowing that Peter was at Rome, there is not a shadow of proof that he had his *seat* there, or that Christ appointed him to be Bishop of Rome. The Bible is wholly silent on this subject also. Yet surely in fixing the imperial seat, and appointing the monarch and head of the universal church, we might expect it to be full and definite, saying, "this is the place," "this is the man," "hear ye him." So far from this, Peter had quite another sphere. His field of labor was far, far away from Rome; and his office as an Apostle, made it impossible for him to be a Bishop, or to be located, or to have a successor at all.

3. The Apostle John survived Peter some 30 years. Hence the succession, if any, must come from John, or else the Pope who succeeded Peter was the head of the church, and above an Apostle. But you do not pretend to trace succession from John; and your own doctrines lead you to deny that the successor of Peter was superior to John. Therefore your succession is irreparably ruined at the threshhold. If not, will you please to explain this dilemma?

4. It is not agreed among yourselves whether Linus, or Clemens, or Cletus, or Anacletus succeeded as *second* Pope. The Fathers are divided about it; so are your standard authors. *Bellarmine owns this to be the fact.* Here then, the succession fails again, at the *third* link.

5. What are the *character and doctrine* of these pretended successors of Peter. There were fifty Popes in a line, says Genebrard, who were *Apostates.* Baronius tells us that strumpets elected several Popes, whom they also ruled, having driven away the *true Popes, and that their names were written in the catalogues of the Popes only to note the times.* These testimonies have been brought forward before; but you lack "*intention*," and therefore they are of no avail. Bellarmine says, (Book 4. c. 14. on Popes,) "that at the Council of Constance there were three who claimed to be Popes, John XXIII., Gregory XII., and Benedict, XIII.; each having very learned advocates; and it could not be readily decided which was the true Pope." Again, (in his B. 2. c. 19. of Councils) he says, "a doubtful Pope is reckoned no Pope." Since then there were *false Popes*, and *apostate Popes*, and *several Popes at once*, who being *doubtful*, were *no* Popes, is not the *succession* of your Church forever gone? And then, as to the *doctrines* of these Popes, what were they? Ambrose saith, "they have not the *succession* of Peter, who have not his *faith*."—(Ambrose de Poenit. B. I. c. 6.) Gratian has practised a fraud upon this passage, making it read "seat" of Peter, instead of "faith" of Peter. This is owning that "in faith" the succession was gone. I have heretofore mentioned several heretical Popes. Their contradictions of each other, and their departure from the faith of the Church, are matters of such notoriety that you will not deny them. If you do, I can name them at will. I will here only advert to Liberius, the Arian Pope And I ask you, did he or did he not sign the Arian creed? Yes, or no? He *did*, as your own historians confess, publicly adopt the Arian heresy. Then, while he was an Arian, what became of the Apostolical succession? When the Head of the universal Church, as you declare him to have been, became radically and avowedly a heretic, either his heresy made his office vacant, or else he continued the Head of the Church. If the former, then the succession was *broken* for *want* of a Pope. If the latter, then your succession is kept up through the *Arian line*, and by the destruction of the true faith.

6. The succession in your church is ruined by the schisms and electoral variations of the Papacy. Geddes enumerated twenty-four schisms. Mayer and Baronius twenty-six; and Onufrius thirty, which is the common estimate. The *second* schism in the Papacy lasted for three years. It arose between Liberius and Felix, both of whom were *Arians;* yet *now* both are on the calendar of Roman saints! The *seventh* schism distinguished the Popedoms of Silverius and Vigilus. Silverius obtained the Pontificate by simony, and was supplanted by Vigilus by similar means. They were rival Popes, occupying professedly the Papal chair at the same time. According to canon law, as well as common sense, this was impossible; and yet the schism, nullified the succession. Formosus and Sergius disgraced the Papacy, divided the church and destroyed the succession by the *thirteenth* schism. About this time a number of the Popes were monsters upon earth. Stephen, who succeeded Formosus, violated his grave, and insulted his dead body, as we have already related. John the tenth rescinded in turn the acts of Stephen; and Sergius again the acts of John, restoring the ordinations of Stephen and annulling the ordinations of Formosus. Amidst these conflicts, schisms, and mutual abrogations of each other's Pontifical ordinations and acts, where was the succession, either of the Popes or of the clergy? In the eleventh century Pope Sylvester, Pope John, and Pope Benedict all reigned at the same time, exhibiting a specimen of a Papal Cerberus. The great western schism, being the *twenty-ninth* division, lasted for fifty years, and extended through the reigns of Urban, Boniface, Innocent, Gregory, Clement, and Benedict. Rival Popes reigned at Avignon, and Rome, and distracted the church and the world with schism and revolution, with atrocious crimes and unbounded wretchedness. Amidst these *thirty schisms*, where is the *Apostolical succession!* Amidst ordinations and counter-ordinations, and ordinations recalled, where was the succession of the *clergy?* Papal succession thus lies buried in a heap of ruins, and is attended with more difficulty than "the quadrature of the circle or the longitude at sea." And yet you boast of your unbroken succession from the Apostle Peter, and array with empty pageantry, from letter to letter your objections against the rights of Protestant ministers to preach the gospel of Jesus Christ.

7. In the age of Liberius and Felix, the rival *Arian* Popes, the Church of Rome, and the church at large, also became Arian. The Tyrian Synod convened by the Emperor, A. D. 835, adopted the Arian creed, and excommunicated Athanasius, the champion of truth.—The Synod of Antioch also degraded this great man. The Synod of Arles in 353 sustained the heresy of Arius, and condemned Athanasius. In 355 the Synod of Milan, a *Western Council*, and composed of several hundred members, formally denounced the *true faith.* Thus western and eastern christendom united to espouse Arianism. The Sirmian Council issued three creeds. The second of these, A. D. 357, was without mixture Arian, and this was confirmed by Pope Liberius. Du Pin gives this testimony, and is sustained by Hilary, who calls this formulary "the Arian perfidy;" and by Athanasius, Jerome, Sozomen, &c. &c.

Here then the Papal Church in its head and in its representatives at Sirmium *apostatized from the true faith*, and adopted at large a fatal heresy. The Council of Ariminum met in 359, and was composed of from four to six hundred Bishops. It seemed to begin well, but ended in subscribing the semi-Arian Creed and making the Son of God a *creature.* About this time Arianism filled the world. Sozomen, Jerome, Gregory, Basil, Prosper, Baronius, and Bede acknowledge this. Arianism was thus sanctioned by Popes, Councils, and the Church at large. From these undeniable facts we draw the following conclusions. (1.) The true succession of the Church of Rome is irrecoverably lost amidst the apostacy and heresy of her Popes and Bishops, unless you trace it in the Arian line. (2.) As the head and great body of the Church, both generally, and in Councils were radically heretical, *separation* was not only the *right* but *duty* of the faithful. Arianism was subscribed by the Pope, and sustained by the Councils; the Emperor directed all his power to persecute the orthodox, and establish heresy: the pulpits and the churches were filled with Arians; and Athanasius himself was condemned and excommunicated. In these circumstances God's people must either *subscribe to heresy*, and be subject to daily contamination themselves, or else *separate themselves.* They chose to separate themselves. In the *manner* of this separation they had no more choice, than they had in the *duty* of it. Their number was as one to a thousand. Every decree and question was carried against them. Thus outnumbered, and the Pope against them, their only choice was to retire; nay, they were denounced and excommunicated; they fled to the forests; they held their religious assemblies in the fields; they withdrew from the contagion of the corrupted church. And for this the orthodox fathers commend them.—But on your principles they were bound to stay: they had no right to go. The Arians had authority from God to force their faith upon them, and to "unfrock" even Athanasius for refusing to subscribe their abominable creed. But if the church at large may become so corrupt in faith or morals, or both, as to leave the faithful no choice but heresy or separation, then separation is a *duty;* and then, also, wicked excommunications can have no binding authority: *for that which makes it a sin to conform, also nullifies the excommunicating act.* It is the church which goes out; and she carries with her the institutions and blessings of her divine head. You evade this reasoning, by denying that the church can *err.* But *facts* confute you. You say that God has promised that the gates of hell shall not prevail against her.—True: and the very way to fulfil it is to separate the good from the evil; as Athanasius did from the Arians, and the Reformers from the Pope of Rome. That promise is that a church shall always exist, but not *an infallible* one; and it was made to the *Catholic* not the *Roman* church! The true Catholic church *cannot fail.* But the *Roman*, which never was the Catholic church (and was not *called* so for ages after the death of Christ,) was threatened with excision by the Apostle Paul. Rom. xi. 20—22. "Thou standest by faith—otherwise thou also shalt be cut off."

We have now reached the second era in this discussion, viz: your attempt at a defence of some of your peculiar doctrines. The very fact that you feel it necessary to do so, after what you have heretofore said, is a fine index to the present state of the discussion. From a crowd of pressing difficulties on Supremacy, Indulgences, Purgatory, Idolatry, Extreme Unction, etc. etc. you select for defence the doctrine of Transubstantiation. In your argument we meet the newly christened "defender of the faith," Thomas Moore, at almost every step. In his "Travels in search of a Religion," he found it convenient to *pass by* the word of God, agreeing to doubt with you, (in your discussion on the "rule of faith,") that when left to speak for itself, IT does not teach the religion of Rome. If, in his travels he had visited Rome, or touched at the Inquisition, or met the Council of Somium, or mingled with the Council of Constance, he might have given a very different report. At the latter place, he might have relieved the severity of theological discussion by the more agreeable communion of those fifteen hundred *fair* companions who attended the *holy fathers;* and have found a market for his "amatory poetry," as well as materials for the defence of the infallible church. I do not blame you, however, for availing youself of every help in time of need. His book has nothing *new*, save the service to which it led him. But to proceed. It is not a little surprising that in a defence of Transubstantiation covering five columns, you should not only begin with the fathers (instead of the Bible) but should also entirely avade the testimony of your writers and the body of my arguments given in Letter 24. You will permit me to invert the order of discussion, by beginning with the Scriptures. And first, in regard to John, 6th chapter, where it is thus written. "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you" verse 53. On this passage you attempt to found the doctrine of Transubstantiation. But observe (1.) if this be taken *literally* it will prove that Christ's body was changed into bread, and not the bread into his body; for he expressly says "this is the bread which cometh down from heaven." verse 50. But your doctrine is the reverse of this, viz. that the *bread* is changed into his *body.* Of course this passage gives no support to your doctrine. Besides, this discourse was delivered more than a year before the institution of the last supper, and (as Cusanus, Biel, Cajetan, Tapper, Hessels, Jansenius, all Roman Catholic writers, allow) had no reference to that sacrament. (2.) In verses 32, 33, Christ expressly tells us, that the bread he is here speaking of *came down from heaven;* but his natural body was born on earth and had never been in heaven; and the bread which you say is changed into his body, "is of the earth earthly." It follows, therefore, that Christ did not here refer at all to the sacrament. (3.) Such was the virtue of the bread here spoken of, that whoever ate of it had eternal life, "if any man eat of this bread he shall live forever." v. 51. If then, Christ here speaks of the last supper, it follows, that all who partake of it, are forever saved. But this your own dogmas contradict. Therefore, on your own principles Christ spoke not of the Eucharist. (4.) Whoever eats not *this bread is lost forever*. "Except ye eat the flesh of the Son of man ye have no life in you." ver. 53. Then, if this passage refers to the Lord's supper all are damned who do not partake of it. Will you follow your false logic to such an issue! And again, Christ said, ver. 53. "Except ye drink the blood of the Son of man, ye have no life in you." But the cup is forbidden to the laity by your church under a heavy anathema. Then if Christ is here speaking of the Eucharist, all the laity in the church of Rome are lost forever, and that by the express law of said church. Therefore, if your argument be true, your must restore the cup to the people, or destroy all their souls. (5.) Christ expressly tells us that this is throughout, a *figure* and has not a literal but a spiritual meaning; that it is not an external eating and drinking with the mouth, but an eternal and spiritual participation effected in the soul of the believer, *through* a living faith, and *by* the quickening spirit of Christ. The Jews, understood Christ literally and grossly, just as Roman Catholics do now; but he openly rebuked them for their carnal stupidity, in mistaking his meaning. "This is that bread which came down from heaven; not as your fathers did eat manna.......It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not," vs. 58, 63. 64. Such is the obvious destruction of your doctrine as founded upon this passage. But that you may see that this interpretation is agreeable to antiquity, I will adduce the testimony of the Fathers. Eusebius, (Lib. 3. Ecclesiast. Theologiæ, Cont. Marcell.) Speaking of the above words of Christ, in paraphrase, he says, "Do not think that I speak of that *flesh* wherewith *I am composed* as if you must *eat* of *that;* neither imagine that I command you, to *drink* of my sensible and *bodily blood:* but understand that the *words* which I have spoken unto you are *spirit* and *life*. So that those very words and speeches of his, are his flesh and blood." Augustine, (In serm. ad. infan. de Sac. apud Bedam.) "It is no way to be doubted by any one that the faithful are made partakers of the body and blood of Christ, when they are made members of Christ in Baptism; and they are not estranged from the *communion* of that bread and that cup, although before they eat that bread and drink that cup, they depart out of this world, being united to the body of Christ; for they are not deprived of the *participation and benefit of the Sacrament when they have found that which the Sacrament* doth *signify*. And again, (in Evang. John, Tracts 25, 26, 50.) "how shall I send up my hand into heaven and take hold on Christ sitting there! *Send thy faith and thou hast hold of him.* Why preparest thou thy *teeth* and thy *belly? Believe, and thou hast eaten. For this is to eat the living bread; to believe in him.* He that believeth in him *eateth*. He is *invisibly* fed, because he is invisibly *regenerated*. He is *inwardly* a babe, *inwardly renewed: where* he is renewed, *there he is nourished*."

How plain is it then, that the Fathers dissented from the carnal and senseless construction of your church; and how affecting is the evidence, that the spirituality of religion and the quickening grace of God's Holy Spirit, are as little understood by the Roman priesthood, as they were of old by Nicodemus and the unbelieving Jews.

I regret that the limits of the present letter forbid me to enter farther on the confutation and exposure of your use of the Scriptures and the Fathers in your defence of Transubstantiation. While I refer our readers to what you have left unanswered on this subject in my Letter No. XXIV, I pledge myself to do this at large, if my life is spared, in my next letter.

When I quoted for your perusal, the challenge of Bishop Jewel, it was rather to invite your attention to his reasoning, than his character; and you must be aware that you do not answer the one, by attacking the other. It is true, even as you have said, that he once confessed "he had written what he had done against his own knowledge and conscience, only to comply with the state, and the religion which it had set up." When Mary of bloody memory, ascended the throne of England, and reestablished by her memorable persecutions and cruelties, the religion of Rome, Jewel was hunted down and compelled either to renounce his religion or go to the stake. "His cowardly mind" as he himself confessed, yielded in the hour of danger and temptation to a forced conformity. It is to *this* he refers in the language which you adduce. And yet with unaccountable license, you make it appear, at the close of your letter, that he renounced the Protestant religion!! Over such deliberate misrepresentations, I would for your office sake, if truth and justice did not forbid, throw a veil which should hide it from the eyes of men. You have used the same liberty (as I have heretofore shown) with the writings of Luther; and your silence on this subject in the last letter seems to confess that it could not be defended. The frequency of such occurrences in your letters, afflicts and amazes me.

But to return to Bishop Jewel, allow me once more to propose for your consideration and answer, the direct questions which his famous challenge contains. Are they incapable of answer! Are they not simple, pertinent, and decisive! I pray you, that you will not again pass them by. I remain, yours, &c.

John Breckinridge.

Interesting from India.

Our readers will recollect how remarkably God manifested his readiness to hear and answer prayer, by the out-pouring of his spirit at Ahmednuggur, in India, on the *first Monday* in January last, the very day that was observed by the American Churches as a day of prayer for the conversion of the world. The following letter dated in March last, (which we copy from the Evangelist,) will show some of the results of that precious revival.—*Religious Intelligencer*.

"I wrote you a few weeks ago, enclosing an application to one of the Presbyteries of your city to join myself to that body. I therein expressed my assent to the articles as required by the Confession of Faith for admission into a Presbytery. Hoping that will reach you, and will be approved, and I admitted a member of your body, I now through you make application in behalf of the little church under my pastoral care, at Ahmednugger, that we may be associated with the Presbytery as a sister church with those under their charge. We shall until we hear from you consider ourselves as such. We have but two churches in our mission. I hope we may soon be able to form a Presbytery in India. Pray for us, that this little one may become a thousand.

On the 1st Monday in March we organized ourselves into a church on Presbyterian principles—adopted a Confession of Faith, used by Presbyterian churches in the United States, which I have translated in Mahratta for that purpose. Babujee, our Christian Bramin, being previously elected ruling elder, and Dejaba, deacon, were ordained by prayer, and the laying on of hands. It was a solemn scene, and one which you would have witnessed with the deepest interest. I trust angels regarded it with complacency, and the Great Shepherd gave his approving smile. Our church now consists af 10 Hindoos, and ourselves. There still remains six or eight inquirers who have asked baptism. They have renounced Hindooism—are convinced of the truth of Christianity, but I do not yet find so clear evidence of the work of the Spirit as is desirable. It is certainly the safe course to delay.

We are now on our way to Mahabulashawa hills, where we are going to spend the coming hot season on account of Mrs. Reed's health. I regret exceedingly the necessity of leaving for three months the little church, which through the goodness of God, has been reared under my care. But as I am not compelled to go out of the Mahratta country, and the journey thither gives me so fine an opportunity to preach the gospel both ways for a distance of nearly 400 miles, I am the more reconciled. I feel very thankful, and sometimes overwhelmingly so, that God has conferred on me the grace to preach the gospel to the heathen, and more particularly that my location has been in the interior, in the midst of such a multitude of towns and villages, *where the gospel has not before been preached*. It is also great cause of gratitude, that when by the death of our beloved Hervey, and the speedy removal of Mr. Graves on account of ill health, I was left alone, I have enjoyed unusual health and spirits, and been enabled with my very precious helper Babujee, to visit more than 80 of the villages above mentioned, within the last fifteen months. I have on my present tour, visited Jejuvee, one of the principal seats of idolatry in Decan.* The temple there is a wonder. The expense with appendages, steps, walks, &c., must I think have exceeded that of any five churches in the United States, or even five like the new Cathedral in Montreal. I am now spending the Sabbath in a Hindoo temple, writing between the idol and its worshippers. This temple like most in the Deccan, is built wholly of stone and of the most elegant architecture. It is supported by 25 stone pillars, some of which are more beautifully carved than I ever saw in wood. *The day for building such temples is past.*

After the organization of our church, I suggested to Babujee the importance of adopting some rules for the regulation of our conduct among the heathen. Babujee drew up a system of rules, the *first* of which was, ***We will not use ourselves, or give to others, any kind of ardent spirits.***

Tell brother Hervey's friends, that I am building a plain tomb stone over his grave, with an inscription engraved in a hard stone, which will be very durable, and be read I hope by dear little William his son, and our adopted child, *when he comes to India, to do the work we expected his father would have done.*

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* *The Deccan*—literally south, including countries of India, south of parallels 21 and 22 deg. N. lat. about equal in length to Great Britain, Spain, and European Turkey. But in its more limited and proper sense, the Deccan is formed of the provinces of Candeish, Ahmednuggur, Kisiapour, Golconda, and the Western part of Berar.

Revivals.

From the Nashville Revivalist, a paper published by the Cumberland Presbyterians, we have the following particulars of revivals in Tennessee.

New Hope Camp Meeting—Is now in progression; we left on yesterday morning, at which time, 30 persons had professed to obtain an interest in Christ, and many were earnestly inquiring what they must do to be saved. The congregation, every day, during the occasion, was very large and attentive.

Revivals in Bledsoe county.—By a letter from Brother Bell, it appears that the Lord is carrying on a good work in that county; at two meetings, during this month, 23 persons have professed to have obtained the pardon of their sins. The Temperance cause we are happy to hear is also progressing.

Rev. N. Porter writes from Barren co. Ky. under date, Aug. 15.—Yesterday morning the camp meeting at Lick Branch camp ground closed. It was a precious season to christians, and a time of rending the hearts of sinners. Thirty-two professed to have obtained remission of their sins; nineteen of whom joined the church.

Rev. W. Balston writes, under Aug. 15.—A camp meeting commenced at Sugg's Creek, Wilson county, on Friday the 9th inst. and closed on Wednesday following. The power of the Holy Ghost was abundantly displayed in the conviction and conversion of souls. About seventy persons professed religion during the occasion.

Extract of a letter to the Editor of the Baptist Weekly Journal, from Elder Ebenezer Rodgers, dated Mount Rest, Howard co. Mo. August 26, 1833.

My Dear Brother,—I have the pleasure of informing you that the Lord in his great mercy has been pleased to visit my neighborhood, with the out-pouring of his blessed Spirit. Pungent and sore convictions take hold of the hearts of many who were living contentedly without God, and without hope in the world—they tremble before God—tears of penitence flow down the cheeks, and the knee is bowing at the footstool of mercy. Some have obtained consolation, and have put on the Lord Jesus by public profession. Yesterday, I baptized eleven: *it was a solemn time.* I have of late, in all, baptized 27.

Elder Wm. F. Broaddus writes in the Religious Herald, under date of Rock Mills, Va. Aug. 14th, as follows:

"We have pleasing prospects at F. T. church, upwards of 40 have recently been baptised, and a flourishing Missionary Society formed, Auxiliary to the General Association. The four other churches, for which I labour, are happy in the Lord, and are adding occasionally to their number, and I trust are advancing in the truth. At Opperville during the protracted meeting in June, several profess to have found the Lord. At Cedar Creek, Frederick co. I have recently baptized several, who expected shortly to form a Baptist Church."

Prospect, Conn.—A friend informs us that a delightful revival is in progress at Prospect. A meeting of twelve days has just closed.—The Rev. James Boyle had done the most of the preaching. It was in contemplation to renew the daily meetings

Revival in Dalton, Mass.—We learn from several sources, that a powerful revival of religion has recently commenced in Dalton, Berkshire co. It is said that a number of the lay brethren are much engaged and very useful.

Revival of Religion in Finland.—The 'Archives du Christianisme' of July 13th, contains some interesting statements with respect to the labors of a young clergyman in Finland, which have been attended with very happy results. We shall give the substance of them so far as our limits will permit.

After describing the opposition which he encountered, and the happy influence which he had been permitted to exercise, notwithstanding, upon a young minister, he adds:

'It would be difficult to form a correct idea of all the evil which is spoken of us. Peasants and nobles, every one occupies and entertains himself with *the new faith*.

Two of the latter class have been recently converted in my congregation, together with several ladies. Among the peasants, I believe that I can affirm that there are ninety, at least, who are seriously seeking the Savior, and a great number who remain undecided between two opinions.'—*Epis. Recorder.*

Grove Meeting.

Letter to the editor of the Cincinnati Journal, dated, *Mount Gilead, Marion co. O. Aug. 27th*, 1833.

Brother Brainerd,—I hasten to give you a brief sketch of the Presbyterian grove meeting near this place, which has just closed. It commenced with a prayer meeting on Tuesday evening 20th inst. under rather unfavorable circumstances, as many good people in this vicinity had long indulged the opinion, that grove meetings were productive of as much evil as good.

But in the providence of God, the time had come when this comforting voucher of neutrality was to undergo a candid and fair trial. A few christians had made this meeting a subject of special prayer, and the three Congregations to which the Rev. Henry Shedd ministers, held meetings the week previous, preparatory to this 'feast of Tabernacles.' On Wednesday the congregation became more numerous, and the word was preached in a plain, bold, impressive manner, directed mainly to christians on the subject of their duty.

On Thursday, many came in from a distance, and some came more than 100 miles expressly to attend this meeting. In exhibiting divine truth, great efforts were made to show christians their dependence on God, and not on means. And sinners, that their only hope of salvation was in the grace of God, through the influences of the Holy Spirit.

Friday there was manifestly more of a spirit of prayer, and some appeared to agonize, and plead with importunity. In the afternoon the ministers felt straitened; their way was hedged up; they had exhibited the great truths of the gospel necessary to salvation, with plainness, and pungency, according to the best of their ability, and wisdom. Professing christians indeed trembled, sinners were accessible, and their minds tender; but as yet there was no appearance of a hearty surrender to God. The ministers agreed to go forth to the people and state their feelings, that they must separate without a blessing, unless christians would seize the throne, and continue there till the spirit came down.—However, before doing this they met, and in fervent prayer, commended themselves, the truth, and the precious immortal souls present, and those who might assemble, to God.

They went out and found christians broken, and melted in spirit. The spirit of God was indeed in the midst of the people. Sinners were trembling, and with anxious solicitude inquiring 'what they must do to be saved.' Many hearts that a few hours before were stout and stony, were now humbled and broken before God.

In the evening, for the first time the anxious were invited forward to seats prepared for them; about 30 came, and after being conversed with personally and commended to a merciful God in prayer, the exercises closed and all repaired to their tents for the night. But the place was rendered so terrible by the presence of the Almighty, that christians, and sinners alike could not sleep.

A young man in the tent adjoining where I slept, spent the whole night in groanings and anguish of spirit. But joy came in the morning. While in the grove with another young man who was commending him to God for the third time successively in prayer, he trusts he unconditionally surrendered his heart, and found peace, and joy to his soul. Saturday morning the inquirers were requested to assemble in a particular tent for the purpose of receiving appropriate instruction while the whole encampment were engaged in prayer. More came than could be admitted, and it was a time of deep and solemn interest.

There were *four or five* hopeful submissions during the day. Sabbath morning about 3000 persons were present, and the presence of the Holy Spirit was manifest. In the afternoon the congregation increased, and the good work went on. *Sixty-six* came forward to the anxious seats, and a number spoke of such joy and peace in contemplating the love and mercy of Christ, as they had never before experienced. The young converts began to pray and exhort their fellow-sinners to trust in the mercy of Christ. They were told there was no danger in casting themselves upon the arms of such a Savior.

It was truly a solemn time, and seemed as though we were in the very alcove of heaven Many voices unused to chant the songs of salvation burst forth in sweet and heavenly melody. Monday was a day of great power. Many the previous night, literally 'watered their couch with their tears,' feeling that this was their last most propitious day to labor for the salvation of souls.

The agony of christians, and the anxiety of convicted sinners was almost indescribable. No one could witness the intense interest manifested by the whole encampment this day, without being filled with a deep sense of the awful turpitude of sin, and the importance of an interest in Christ. Old gray-headed sinners trembled, bowed, prayed for the first time in their lives, and gave up their hearts to God. About *twenty* new cases of conviction during the day; and in the evening only *ten* remained unconcerned and undetermined to seek the salvation of their souls.

Tuesday morning the meeting closed. It was a scene interesting beyond description. *Twenty-five* anxious sinners took us by the hand and plead as for life, for an interest in our prayers. While *forty-three* gave us good evidence of having been born again, and whom we hope ere long to meet in heaven, wearing crowns of unfading glory. During the meeting more than 100 expressed their conviction of the importance and necessity of religion by requesting an interest in the prayers of christians. A large number of these however, from previous engagements, were obliged to leave the ground before the meeting closed. And what was far worse, they went from this sacred place down to mingle again with the world, giving no evidence of a well grounded hope in Christ. Some were near the kingdom, and must either go back or surrender to the Savior very soon.

The general influence of the meeting appeared to be such as would lead all present to love each other better, to labor for the salvation of souls, and live for eternity.

After an address upon the importance of christian benevolence, and more particularly upon the operations of the American Tract Society, the people cheerfully testified their willingness to co-operate, by contributing to the Tract, Bible, Education and Magdalene Societies. I did not observe the least irregularity or confusion, during the whole course of the meeting; and although there were present christians of different denominations, yet they were all one in Christ Jesus. Yours, &c. &c.

Silas Woodbury.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 2, 1833.

To Subscribers.

We should be gratified if those of our subscribers who have not paid in advance for the present year, would consult their own interest and ours, by remitting advance payments. Although by their pursuing this course, we should receive one third less from each than we shall claim at the close of the year, yet we should greatly prefer the two dollars at the present time. We have do doubt if our subscribers will give the subject a moment's thought, they must be convinced of the decided advantage of making advance payments. The meeting of the Synod of Kentucky, which will commence in this city on Wednesday next, (9th inst.) will afford a favorable opportunity to the subscribers in this state to make remittances by the delegates to that body.

Roman Catholic Controversy.

A few weeks since, we signified our design to continue the unwieldy publication of this discussion till its termination, supposing, from the great interest that had been manifested in the subject, that the majority of our readers were desirous we should pursue such a course. Since that time, we have had an opportunity to ascertain the views of a number of subscribers of intelligence and influence in different sections of the country, in relation to the subject, and find a general desire among them to have the great space hitherto occupied with the controversy, filled with other matter. The individuals we refer to, have not been deficient in taking interest in this important subject, and generally, in the earlier part of the discussion, read the articles with attention; but they profess to have grown weary of so much on a single subject. All of them, however, have expressed their willingness to leave the decision to our own judgment. It always affords us pleasure to gratify the wishes of our subscribers, when we can do so without a departure from the course which we think is prescribed by duty. With regard to the present question, we have for some time believed, that the termination of the Controversy could be attended with no injury to the cause of truth. Perhaps enough has been said. We feel no hesitation in saying, that in our judgment, Mr. Breckinridge has sustained himself ably in the discussion, and done service to the cause of Protestant Christianity. The anti-Scriptural absurdities and pernicious tendencies of Romanism are far better understood and viewed in a very different light by the Protestant community, than they were before the commencement of this discussion. The refined subtleties and disingenuous sophistry of Mr. Hughes, have utterly failed to furnish a satisfactory apology for the monstrous absurdities of the Romish faith, or to veil, from the eyes of the intelligent Protestant community, the abominations of "Holy Mother Church." A spirit of inquiry has been aroused, which we feel confident will not slumber. An interest has been excited on this subject, which, we entertain no doubt, will lead to highly beneficial results to the cause of truth.

The number of the Controversy in to-day's paper, concludes the six months for which it was originally undertaken. How much longer it will be continued is uncertain; as the parties have both signified their willingness to go on with it. We have published the discussion thus far entire; and have given precisely the same number of letters from both gentlemen. The present, then, is a very proper time for its discontinuance. We shall accordingly, close the publication with the present number. We feel the more willing to discontinue the controversy, as most of our subscribers who desire to read it can procure it from other sources. Any of them who may not enjoy this advantage, can have the opportunity, by calling at our office, of perusing the numbers as they arrive. When the Controversy is terminated, it can be procured, in pamphlet form, at the different bookstores throughout the country.

Campbellite Controversy.

We have been favored with the perusal of articles of agreement for an oral discussion between Mr. George W. Elley, a preacher holding the doctrines of Alexander Campbell, and the Rev. Samuel Taylor, pastor of the Presbyterian church at Nicholasville, Ky. A moderator to preside during the discussion has been chosen, and the rules by which it is to be regulated have been formally agreed to by the parties. The discussion is to commence to-day, (Wednesday, 2d inst.) at 10 o'clock, A. M. in the Presbyterian church at Nicholasville, "to continue from day to day, till the parties signify their willingness to adjourn." In order that the public may learn, on undoubted authority, what are some of the most prominent features of *Campbellism*,—which has heretofore worn somewhat of a *Protean* character,—we subjoin the four propositions which are to comprise the subjects of the discussion. The time was, when no accredited preacher of the school of Alexander Campbell could be found, bold enough to maintain, in the face of the community, the truth of sentiments so at war with Scripture and common sense as those which Mr. Elley has undertaken to advocate in this debate. But we suppose the public mind is now deemed sufficiently *ripe* for the mask to be thrown off, and a full developement made of the real character of this delusive, and soul-destroying heresy.

PROPOSITIONS FOR DISCUSSION.

"1. Is the term regeneration, as used by the Scriptures, synonymous with or one and the same as that of immersion?

"2. Is faith in Jesus Christ produced alone by Divine testimony, without any operation of the Holy Spirit?

"3. Is immersion necessarily connected with faith and repentance, in order to remission of sins?

"4. Are any born of God, or of the Spirit, unless it be those who are immersed in water and raised out of it?

"Samuel Taylor will take the negative of the three first questions and the affirmative of the fourth and last. G. W. Elley assumes the affirmative of the first three questions and the negative of the fourth and last.

"Teste: "Geo. W. Elley,
"Lewis R. M'Murtry. "Samuel Taylor."

The promotion of Christ's Kingdom the grand principle in the Government of God.

The present age has been appropriately styled an era of wonders. And the remark is true, both with respect to the moral and physical world. Could some philosopher who died a century ago, now revisit the earth, he would be overwhelmed with the contrast of the present with the age of his former existence. He would not fail to be deeply impressed with the radical changes which would every where surround him. Not only would he have the mortification of beholding empires and kingdoms which he once fondly deemed immutable, just immerging from the convulsive throes and revolutions which had made them totter to their bases, and presenting only faint traces of their former glory; but he would discover, that others, which commanded the admiration of the world, by their deeds of arms and their literary renown, were now only permitted an existence on the page of the historian. He might also discover, with mortification and chagrin, that his favorite theories in the arts, in the sciences, in morals, which had furnished the theme of his meditations, of his conversation, and of his pen, until their belief seemed necessary to his very existence, had been swept away, as with the besom of destruction, to give room to theories more congenial to the philosophy of a more enlightened age. And those sublime improvements of modern days, which, if ever hinted at in the age in which he lived, were only regarded as the heated fancies of the enthusiast, he would now be constrained to acknowledge, were not only "in the full tide of successful experiment" but that many of them had already progressed to ultimate success.

But the enlightened and benevolent philosopher, in contemplating the varied improvements in the arts and sciences, numerous and wonderful as they are, unhesitatingly pronounces them all infinitely surpassed, in their salutary influence on the best interests of the human family, by the varied benevolent institutions which form an imperishable monument to the philanthrophy of the present age. The almost magical facilities of intercourse by means of our canals, and steamboats, and rail-ways, our various labor saving machinery, would elicit his eulogy; but when compared, in their effects on the best interests of mankind, with our Sabbath Schools, our Bible, Tract, Missionary, and Temperance Societies, the latter could not fail to call forth his warmer encomiums.

Judging from the events of the last half century, man seems to have received a fresh impulse, and, acting under its influence, to have called machinery, both moral and physical, into action, whose operation must have a momentous influence on the destiny of ages to come. This is emphatically the era of experiment, and also of almost unparalleled success. And the march of mind and of benevolent feeling, is still emphatically, "onward." Is it not reasonable to suppose, that former improvements are but a prelude to more noble daring, more sublime achievements? Recent developements have proved how vast is the field which lies before us, and how imperfectly has hitherto been appreciated the high endowments conferred upon us by our Creator. They have also placed us on a vantage-ground hitherto unoccupied.

How are we to account for the late rapid and wonderful improvements by which intercourse is so astonishingly facilitated? How shall we account for the wonderful facilities for communicating instruction to youth; and for that expansive benevolence, which, not content with less, embraces in its expanded arms, the whole family of man, all of which seem to be peculiar to the present age? Surely this query opens a field worthy the patient investigation of the Christian philosopher. And he may task his powers in vain for a satisfactory solution, if he consult not the volume of inspiration. It is there only this apparent mystery meets its solution. To the humble student of the Divine Oracles, there need be no difficulty in understanding this subject, in all its important bearings. He there learns, that the promotion of the kingdom of Christ is the grand, absorbing principle in the government of Jehovah. That it is the common centre around which all things else revolve. He is there taught, that every new discovery, every improvement in art, in science, has a direct relation to this grand object. He learns, moreover, that an important crisis in the moral condition of the world is fast approaching. Reasoning from the past dealings of Providence, he sees that preparations are making for something momentous. And here he dwells not in uncertainty. The same unerring instructor gives him plainly to understand, that this mighty march of mind, these wonderful facilities for disseminating knowledge, this expansive benevolence, are but the prelude to the dawning of that period of universal righteousness which has so long been the burden of prophecy.

Reader, what portion of this vast machinery do you form? And how are you fulfilling the great end of your being—the promotion of the kingdom of Jesus Christ?

For the Western Luminary.

Tattling, Defamation, &c.

Mr. Editor,—The following remarks of an eloquent and pious writer are so judicious and so much to the point, on the subject of tattling, that I cannot forbear transcribing them for your paper.

"There are few circumstances which tend more to disturb the harmony and repose of our societies, than a proneness in some of their members to a gossiping, tattling disposition. "Now let it be a rule with every church member, *to avoid speaking of the circumstances, and especially of the faults of others*. Let this rule have the sanctity of the laws of heaven, and the immutability of those of the Medes and Persians. Let every individual resolve with himself thus: "I will be slow to speak of others. I will neither *originate* a report by saying what I think, nor help to *circulate* a report by repeating what I hear." This is a most wise regulation, which would at once preserve our peace and the peace of society. We should be aware of saying any thing, which by the perverted ingenuity of a slanderous disposition, may become the basis of a tale to the disadvantage of another. It is not enough, as I have hinted, that we do not *originate* a report, but we ought not to *circulate* it. When it reaches us, then it should stop and go no farther. We should give it to prudence, to be buried in silence. *We must never appear pleased with the tales of gossips* and *news-mongers*, much less with the scandals of the backbiter; our smile is their reward. *If there were no listeners there would be no reporters.* In company let us always discourage and repress such conversation.—Talkers know where to find a market for their stuff, and like poachers and smugglers, who never carry their contraband articles to the house of an exciseman, they never offer their reports to an individual who they know would reprove them in the name of Jesus.

Let us avoid and discourage the hollow and deceitful practice of indulging a tattling disposition under the cover of lamenting over the faults of our brethren.

Many who would be afraid or ashamed to mention the faults of a brother in the way of direct affirmation or report, easily find, or attempt to find, a disguise for their backbiting disposition in *affected lamentations*. "What a pity it is," they exclaim, "that brother B: should have behaved so ill. Poor man, I am sorry that he should have committed himself. The petulance of his temper is exceedingly to be regretted. He does not much honor religion." "And then," replies a second, "how sorry I am to hear this report of sister C.; how the world will talk, and the cause of Christ suffer by such unwarrantable things in the conduct of a professor. It will not be a secret long, or I would not mention it." "Oh," says a third, "I have heard whispers of the same kind in times past. I have long suspected it, and mentioned my fears some months ago to a friend or two. I thought she was not the person she appeared to be. I am very sorry for her, and for the cause of Christ. I have long had my suspicions, and now they are all confirmed. I shall tell the friends to whom I expressed my fears what I have now heard." In this way is a tattling disposition indulged in the circles of even good people, under the guise of lamentations for the sins of others.—"Odious and disgusting cant," would a noble and honorable Christian exclaim, with hallowed indignation;—"which of you, if you really lamented the fact, would report it! which of you has gone to the erring individual, inquired into the truth of the matter, and, finding it true, has mildly expostulated! Let your lamentations be poured out before God and the offender, but to no one else."

Others, again, indulge this disposition *by running about to inquire into the truth of a report which they say has reached them, respecting a brother.*

"Have you heard any thing of brother H. lately!" They ask with a significant look. "No;" replies the person. "Then I suppose it is not true." "Why, what have you heard! Nothing I hope affecting his moral character." "Not *very* materially; but I hope it is false." The tattler cannot go however, without letting out the secret, and then sets off to inquire of another and another. Mischief-making creature! Why had he not gone, as was his obvious duty, to the individual who was the subject of the report, and inquired of him the truth of it! Aye, but then the story would have been contradicted at once, and the pleasure of telling it would have been ended.

There are cases in which a modest disclosure of the failings of others is *necessary*.—Such, for example, as when a church is likely to be deceived in the character of an individual, whom it is about to admit to communion. In such instances, the person who is aware of the imposition that is likely to be practised, should go directly to the pastor, and make him acquainted with the fact; instead of which, some persons whisper their suspicions to any and to many, *except* the pastor. It is perfectly lawful also to prevent any brother from being betrayed into a ruinous confidence in pecuniary matters, by informing him of the character of the individual by whom he is about to be deceived. Silence, in such cases would be an obvious injury.

Be slow to speak, then, is a maxim which every christian should always keep before his eyes. "Silent people can do no harm; but talkers are always dangerous." H.

It will be perceived, that the following article was originally designed for publication in the "Observer and Reporter," of this city.—The Editors of that paper being unwilling to insert it, the author has requested its publication in our paper. We would merely remark, that the writer,—who has furnished us with his name,—is a gentleman of unquestioned veracity.

For the Observer & Reporter.

Georgetown College.

MESSRS. FINNELL & WICKLIFFE—"A Subscriber," who writes from Georgetown, has forwarded to you a communication, which you inserted in your paper of the 21st inst. relative to Georgetown College, and which demands some notice. He forwarded certain resolutions, with his communication, said to have been adopted on the 18th inst. by "a large and respectable meeting of the Students and Alumni of Georgetown College," which he seems to approve as setting forth "the true cause to which is attributable" the present languishing condition of the Institution. And as I consider, with others, that great injustice has been done therein, not only to the true state of fact in regard to the "true cause" of the decline of the College, but also to a large majority of the Trustees as well as to the President of the institution, I must beg leave through the same channel, to respond to that communication.—In doing so, as "A Subscriber" has adopted the sentiments embodied in the resolutions, I shall consider him as their responsible author. In the first place, it may not be amiss to remark that the manifest exaggerated nature of the preamble, at once gives a sample of the whole communication. The meeting of the students is said to have been "large and respectable!" How large, I would enquire? Were there forty present? If so, there were about ten more than belonged to the institution, large and small, in both College proper, and the preparatory department. But this only by the way.

The decline of the College by "A Subscriber," is attributed to a want of capacity and attention on the part of a large majority of the Trustees. It is not my purpose to become the defender of the Trustees, but of truth. Yet I will venture the opinion, that if "A Subscriber" possessed half the capacity and impartiality for truth, which a large majority of the Trustees possess, he would have been willing to attribute the downfall of the College to a cause far different. He would have have discerned that, figuratively speaking, it was at first, unfortunately located on a nest of cocatrice's eggs, which have been hatching and growing ever since—that Campbellism lies at the root of the matter. He would have recollected that, originally, on the basis of a fund furnished by an aged Baptist, who had earned it by the sweat of his brow, an institution was chartered to the Baptists as a denomination, and by the charter denominated the "Kentucky Baptist Education Society." He would have remembered that at first, the Trustees, with one or two exceptions, as appointed by the Legislature of Kentucky, were Baptists—that since their appointment, and after its location at Georgetown, five or six of them have become Campbellites or Arians—that in violation of the avowed wishes of the original founder of the institution—in violation of moral justice and of that gentlemanly courtesy which would be supposed to characterise all honorable men on such occasions, they have still adhered to their seats—that during all this time, they have been prosecuting an incessant war against the Baptists as a denomination—publishing their hostility to the world—sowing discord among them—predicting their downfall—yet wallowing in the enjoyment of their rights and their bequests—that in the exercise of injustice so flagrant, these same men have been sustained and upheld by certain ones who would appear leaders in Georgetown—that the consequence has been, whenever the faculty, the trustees, or citizens, have ventured to speak of the rights of the Baptists in the Board, and other departments of the institution, an eternal fermentation, strife and turmoil have agitated the place—that neither President Bacon, Professor Johnson, Mr. Nelson, in the Preparatory Department, nor indeed Professor Eaton, nor Dr. Noel, has been able to withstand the fire, or sustain the institution with credit—that since Dr. Noel has been appointed to the Presidency, an unceasing and slanderous clamour, some speaking in favor and some against him, has agitated the place—and now, not content with all this, the board must become subjects of public censure and invective. If "A Subscriber," I say, had possessed that devotion to truth and fairness which belong to a majority of the Board, and to the President, he would not have lacked discernment to discover, that the canker lies in the board, in the chairman of the executive committee mainly, and that it is fostered and fed by those who should lend a helping hand to ferret it out. Is it any wonder that the trustees should be careless about attending a place where such a system of injustice is practised and upheld? Is it any wonder that the President, if the state of his health, the health of the country, and the state of the weather had permitted, should not have been in a hurry, amidst a scene of commotion, to visit the place or engage in the labors of his station? Is it any wonder that the denomination to whom the institution is chartered, should have lost confidence in its concerns? No; we aver it is no wonder, and neither history, nor the public, who impartially understand and judge of the case, will say to the contrary.

But the truth is, the trustees have not neglected the interests of the institution, except by too great an indulgence and connivance at the fraud that is practised in the Board on Baptist rights. They have at all times filled the institution with qualified and amiable men.—Why then has it not prospered? The town and county is abounding with children. Is it not because self-styled "Reformers," and their associates, have such an unbending reluctance at sending their children to any teacher except those of their own mould? They have now a preponderating influence in the town, and I am confident the College, as now constituted, never can prosper there. It must be removed or severed, or it is defunct, and the sooner the better. It is idle to talk of Professor Farnsworth or any other person, even if he were a giant in intellect, provided he be a Baptist. He would, if he should refuse to subserve the purposes of self-styled "Reformers," be defamed, as have been a Bacon, a Nelson, a Johnson, an Eaton, and a Noel. The withering and blighting influence is there, and so long as it remains, no faculty could sustain the credit of the institution, unless the Board would exercise independence enough to invite Campbellites to retire, and no longer obtrude themselves in the domicil of others.

The communication of "A Subscriber" presents an aspect most singular indeed. It severely censures the board for the appointment of the present incumbent to the Presidency, yet exonerates certain members who were the most active in procuring his election.—Strange inconsistency indeed, for one who will venture to speak of a want of capacity on the part of such men as R. T. Dillard, S. M. Noel, Tho. P. Dudley, Jephthah Dudley, Col. Wm. Rodes, Geo. Waller, Edmund Waller, Buford Twyman, and others. Where will we find such men as those to conduct the concerns of a Baptist College, among their revilers? Not, I presume, in Georgetown.

If a person were to take into his family as a steward, one who, to the family, professed to be friendly, and by pretended courtesies and kindnesses, might for a time, induce some of them to believe so, yet to others abroad, and by his actions more covertly, were to declare and prove himself a deadly enemy, this person could not be more injured than has been Georgetown College, by retaining in her bosom John T. Johnson, and his fellow-self-styled "Reformers,"—and those of the same family who would sustain such an one, after it was the will of the rest he should retire, would not act more inimical to their own interest, than do the citizens of Georgetown, who sustain self-styled "Reformers" in their adherence to a seat in the Board, while they are actually waging war against those to whom the institution belongs. This is plain to all—it cannot be otherwise.

All other denominations have their Colleges,—the Presbyterians, the Methodists, the Roman Catholics, and even self-styled "Reformers" can attempt it upon a more sectarian plan than any others; but where the Baptists speak of it, the outcry is immediately made of sectarianism, sectarianism, yet by no others but these misnamed "Reformers" and their satellites.

If the College in question had been located at some other place, or had not, where it is, been corroded by Campbellites and Arians in the board, it would now, I doubt not, have been flourishing, and property there would have been greatly enhanced in value. The downfall of the college is clearly as we have stated, and Mr. "Subscriber" can make no sensible, honorable and unprejudiced person believe otherwise. History will assuredly record it so. And I envy not the situation of those who are endeavoring to undermine this institution with Campbellite influence. Nor does their denial of the fact help the matter, but makes it worse. It is as plain as the sun at noon-day—and I would as soon undertake to defraud a neighbor out of property and deny it, which had been bequeathed to him, as to be a Campbellite and retain a seat in the Board, after old Mr. Pawling had requested it to be otherwise. The trustees are made the executors of his last will and testament, and he willed, before his death, that Campbellites should retire from the Board. They thus stand in the attitude of pledged executors, yet in order to wrong his devisees out of their just inheritance, they hold on, regardless of his wishes. I venture to aver, that many people cannot be found, who, in open day, would not scruple to do it.

Those papers which copy the communication of "A Subscriber" will please give this an insertion also. ANOTHER SUBSCRIBER.

For the Western Luminary.

Pearson's Analysis—Again.

Upon opening this book the first thing that meets the eye, is the Publisher's advertisement, who tells us this is "the most interesting and extraordinary production of this, the most interesting and extraordinary age of the world." This seems a very bold assertion—and the reader is almost prepared to revolt—but as he moves on from page to page, the work excites his admiration, and extorts his praise, and at length he becomes deeply absorbed and intensely fixed as he contemplates the dazzling glory and grandeur, the consummate goodness and wisdom of the *Government* of God, as it is unfolded by the master hand that wields the pen.

The Author never aims at ornament, his exhibitions are the glowing beauties of reason, the convincing powers of truth, and at the end of every subject we constantly wish that he had said more. But brief as he is, he never fails to bring his subjects before the mind in the clearest light.

On the subject of the Prophecies, the mind is roused, and startled. The upturning of empires, the moral revolutions, the magnificent progression of the Gospel, the judgments and mercies of the Almighty, and the triumphant and glorious reign of Christ, are brought full upon the view. The *data* assumed, the reasons *why* they are assumed, the Bible and the Bible alone furnishing the data, the nicety of the calculations, and the actual *condition* of the world as fully exhibited, soon convince the reader that he is in *no field of conjecture*, but that he is contemplating the *correct interpretation* of the "pure word of Prophecy"—and the great things just at hand, as disclosed from the Prophets, show him that of a truth, there is no hope for the *impenitent* sinner, even of a temporal reward, and no safety either in time or in eternity, but ON THE SIDE OF CHRIST.

The subject of baptism is discussed with a frankness, an ability and a clearness most certainly *superior* to any thing of the kind, which has yet been presented to the public. It will abide the "scrutiny of talents and of time."—Were a hundred thousand copies of Pearson's Analysis, distributed throughout the United States, it would no doubt have an amazing influence in reforming the opinions, character and conduct of men; and be productive of grand results in favor of the Redeemer's kingdom.

MR. EDITOR—Will you be so good as to inform me through your paper, what has become of the "Fayette County Temperance Society?"

Have not many of the members broken their vows, and the Constitution of the Society?

Is it not a fact, that many of the members, who appeared to be "strong in the *faith*," before the appearance of the Cholera, gave way to the vain and presumptuous doctrine, that a little "*brandy*" was good to purify the water, and cleanse the stomach from all impurities?

And now Mr. Editor, I ask you, if it is not high time, that a meeting of the Society be called, and efficient measures taken to put down the mistaken notion, that Temperance is all a mere farce. If Temperance Societies have done any good, (and no one can doubt it,) then I ask you, if this Society should not be up and doing, for the night cometh, wherein no man can work. And let our motto be, "Touch not, taste not, handle not the unclean thing."

TEMPERANCE.

REPLY.—We would observe, in reference to the foregoing article, that some of the queries we are unable to answer. The "Fayette County Temperance Society," is still in existence; though we believe it has held no meeting for a considerable length of time. That the use of brandy, as a preventive of Cholera, has had a most deleterious influence on the Temperance cause in this region, is apparent to every observer. We are pleased with the suggestion of our correspondent respecting the calling of a meeting of the Society of this county; and would suggest to the managers, the propriety of having a meeting of the Board, with a view to make arrangements for a public meeting of the Society, during the sitting of Synod.

Highly Commendable.

We learn by the *National Intelligencer*, that Dr. Aylett Hawes of Virginia, lately deceased, has bequeathed freedom to about 100 slaves, and twenty dollars for each, to assist the Colonization Society in conveying them to Liberia.

Foreign News.

From London and Paris papers to the 12th of August.

There have been serious disturbances in the cantons of Schweitz and Basle, in Switzerland, and in a conflict near Basle between the citizens and the country-people several hundred persons lost their lives. There were rumors that Austria intended to interfere in the affairs of Switzerland, and in some quarters it is even suggested that the disturbances were made at her instigation for the purpose of affording her a plausible pretence for interference.

The governments of France and England seem to be unwilling to recognize Donna Maria, until Don Pedro has relinquished his pretensions to the Regency of Portugal. The request of the French and English governments, that Don Pedro should relinqush his pretensions to the Regency, had been communicated to his diplomatic agents in London and Paris; the reason assigned for it is, that some of the sovereigns, whose consent would be necessary in order to make a final arrangement of the affairs of Portugal, would not be induced to admit the claims of the ex-Emperor to the Regency. Some suspicion of the designs of this personage is expressed in the English papers, owing to the despotic nature of his government at Oporto and Terceira.

The English Bank Charter Bill had passed through the Committee of the House of Commons, with considerable modifications and amendments.

We learn, says Galignani's Messenger, that Don Miguel's Consul at Bayonne has declared his allegiance to Donna Maria.

Preparations were making at Paris for the departure of Donna Maria for Portugal. It was not known certainly where Miguel was, or where he would take refuge.

The eldest son of Admiral Napier received five severe wounds in the battle of St. Vincent. He was the first person who boarded the enemy.

The income of Lord Francis L. Gower, who has just succeeded to the property of the Duke of Sutherland, is £90,000—430,000 a year.

Accounts from Brazil state that the friends Don Pedro are forming a strong party in favor of his return to that country and resumption of power.

It appears very possible that the crisis of the affairs of Portugal may speedily be followed by some not unimportant changes in Spain. Ferdinand is again indisposed, but whether his illness is dangerous is not known.

Latest from Mexico.

By an arrival at New Orleans, the Bulletin has files of the Tampico Gazette to the 10th ult., and a supplement of the Telegraph of Mexico (city,) the latter containing a despatch from Gen. Valencia, to the Minister of War, dated at Cuornavaca, July 20. The latter had entirely defeated the insurgent general, D. Angel Perex Palacies, with all his host; prisoners, arms, and every thing falling into the hands of Valencia. The battle lasted about five hours; the patriot troops behaving in the most heroic manner. On which the Telegraph observes, "the liberty of the Mexicans is about to be secured for ever."

In the State of New Leon, Col. Don Ramon Cortina, commanding the Federal troops, had completely triumphed over the rebels, who had renounced their faction, and placed themselves at the disposal of the Mexican Government.

Summary.

Alban G. Smith, M. D. of Louisville, Ky. has been appointed Professor of Surgery in the Medical College of Ohio, in place of Dr. Staughton, lately deceased, and has accepted the appointment.—*Baptist Weekly Journal.*

The cotton crops in the southern states are said to be abundant, and the prices high. In Augusta, Geo. Sept. 6, sales were at 18 cents.—*Ib.*

A marriage.—A New-York paper gives a long account of a marriage lately celebrated in that city, between Peter Jones, an Ojibeway Indian, of Upper Canada, and a young lady from London. Mr. Jones is a Methodist preacher. He visited England a year or two since, and attracted there much attention. He is represented to be a talented man, and an eloquent preacher.—*Ib.*

Western Reserve College at Hudson, Portage co. O.—The annual commencement occurred August 28th. Number of graduates, 7. Professor Wright tendered to the Trustees his resignation, which was accepted. It is said that an unfortunate state of things has for some time existed there on account of the high excitement created by the discussion of slavery, colonization, emancipation, &c. in which the Professors have been warmly enlisted.—*Ib*

The first Monday in January, 1834, has been recommended by several Baptist Associations and other ecclesiastical bodies, "to be observed as a day of fasting and prayer for the conversion of the world."—*Ib.*

A New-Orleans paper of Sept. 9, says:—We are sorry to be obliged to notice that the epidemic with which our city is so sorely afflicted, has in no wise abated. We caution strangers to beware of approaching our fatal shores at present, as death may be apprehended as the penalty of their ill advised temerity.

A stone was recently found in a lot near Auraria, Geo. weighing between 20 and 30 pounds, with large particles of gold thickly interspersed in it, from the size of a pepper corn to that of a marble. This is an unusual circumstance, gold being almost universally found in grains. The specimen is one of the richest ever seen, and has been broken up and sent to New-York, the owner keeping the finest piece.

Travelling.—A New York paper states that the influx of strangers in that city is unprecedented. One hotel has had, during the past month, no less than 1,795 entries of boarders on its register, making an average of 54 per day. The steamboats and stages arrive in all directions crowded with passengers. Some of the principal houses have turned away from fifty to a hundred a day.—On one day last week a gentleman was unable to get into any of the hotels in Broadway, and at one house *twenty-five persons slept in a single room.*—*Niles.*

Temperance Publications for Distribution.

To the Editor of the Western Luminary:

Permit me through your paper, to inform the various Temperance Societies in this state, that we have lately received, from the New York State Temperance Society, a donation of a very large number of Temperance publications, for gratuitous distribution. Any Temperance Society, or any person, who will take an interest in distributing them, can obtain them by application to me at this place.

T. A. MILLS, *Cor. Sec. Ky. T. S.*
Frankfort, September 2d, 1833.

Married,

On Thursday, 26th ult. by the Rev. Jacob F. Price, Mr. VALENTINE LINGINFELTER, to Miss MARY KOHLHASS, both of Winchester, Ky.

On Tuesday, 24th ult. by the Rev. Samuel Lynn, Mr. WASHINGTON COX, to Miss ELIZABETH CHATHAM. And Mr. SAMUEL D. SANDUSKY, to Miss ANNA MARIA M'KAY, all of Springfield, Washington county, Ky.

On Thursday the 18th inst. Mr. MARSHALL BASYE, to Miss MARGRETTA THORNTON, daughter of Gen. W. F. Thornton, of Bourbon county, Ky.

Died,

At the residence of Mr. T. Berryman, in Woodford county, Ky. on Sabbath last, the Rev. JOSEPH P. CUNNINGHAM, the lamented pastor of Pisgah church.

[We hope some friend will furnish us an obituary notice of the deceased.]

The subscriber, agent for Centre College, will, Providence permitting, attend the Sessions of the next meeting of the Synod of Kentucky and be pleased to wait on every friend of the College, whose note or subscriptions to said institution may be due, either in part or the whole. He hopes, that such as may attend Synod will come forward to settle their accounts.

Oct. 2d, 1833. JOSEPH HUBER.

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833—12-6m

ANNUAL CIRCULAR OF THE
Medical College of Ohio.

THE Faculty give notice, that the Lectures in this institution will commence, as usual, on the last Monday of October, and close in the last week in February.

In addition to the advantages of one of the most commodious medical edifices in the United States; the possession of a good library; splendid and abundant anatomical, surgical, obstetrical, and other plates, drawings, and models; a good collection of chemical apparatus; a well arranged cabinet, and an extensive hospital, we are gratified to have it in our power to say, that the ample dissecting rooms of the College will hereafter be under the personal direction of an able *Demonstrator*, whose publications have gained for him the good opinion of the profession, and who will devote his time and energies to the business of anatomical instruction, at the dissecting tables of the respective classes. By these facilities, in addition to the public lectures of the *Professor of Anatomy and Physiology*, the industrious student will be certain of acquiring a thorough acquaintance with this fundamental branch of medical science. It is the fixed purpose of the faculty to bring to the view of their classes, as much useful and indispensable information, relating to the science of medicine, as can be condensed within the short space usually allotted to a course of lectures. No department of the science will be overlooked, and every reasonable effort will be made to give interest to all the instructions of the school.

The vacancy occasioned in the chair of Surgery, by the death of the late worthy incumbent, has been filled by the selection of *Alban G. Smith*, M. D. of Louisville, Ky.; a gentleman whose high standing in the profession, and more especially as a surgical operator, is well known. The faculty being thus completed, consists of the following persons, viz:

JEDEDIAH COBB, M. D., *Professor of Anatomy and Pharmacy.*

THOS. D. MITCHELL, M. D., *Professor of Chemistry and Physiologoy.*

ALBAN G. SMITH, M. D., *Profesor of Surgery.*

CHARLES E. PIERSON, M. D. *Profesor of Materia Medica.*

JOHN MOOREHEAD, M. D., *Professor of Obstetrics and Diseases of Women and Children.*

JOHN EBERLE, M. D., *Professor of Theory and Practice.*

SAMUEL D. GROSS, M. D. *is Demonstrator of Anatomy.*

⁂ The twentieth day of November is the limit after which no student can matriculate so as to have credit for a full course; and absence for a whole week, without permission of the Dean, will be made an exception to allowance for a full term. The charge for an entire course of lectures is *ninety* dollars; the matriculation ticket, which entitles the student to the use of the library, is *three* dollars. The hospital ticket is *five* dollars, and may be taken or omitted at pleasure. The fee for graduation is *twenty-five* dollars, to be paid prior to examination. Credit for attendance on the lectures will not be given, in future, for a longer period than until new year's day of the current session, and satisfactory security, resident in Cincinnati, will be expected.

The requisitions of candidates for the degree of M. D. are the same as heretofore.

By order of the faculty.
THOMAS D. MITCHELL, *Dean.*
Cincinnati, September 23th, 1833. 12-8w.

Hygeian Vegetable Medicine
From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience! innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Drop sy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadunt, *Maysville;* John R Bryant, *Union Town;* J. Dudley, *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

$10 *REWARD.*

STRAYED or STOLEN, from the farm of Greenbury Spiers, on the Nicholasville road, six miles from Lexington, a *Dark Chesnut Sorrel Horse*, with a long mane and tail, a blaze in his face; a very fine horse, worth $120 or $130; is six years old, and was raised in Henry county.

The above reward will be given to any person who will return me the horse, to Spiers's farm, as above described, or give me such information as will enable me to recover him.

TOLBERT N. BRYAN.
September 18, 1833. 10-tf

A REQUEST.

THE individual who borrowed my copy of Dwight's Theology, will please return it as soon as convenient. The request is made in this way, because I have no recollection of the borrower. N. H. HALL.

Lexington, October 2, 1833.

☞*NOTICE.*

SUBSCRIBERS to the Western Luminary, residing in Kentucky, who are in arrears for the paper to the estate of the late Proprietor, are requested to embrace the favorable opportunity offered by the meeting of the Synod of Kentucky, which will take place in this City on the second Wednesday in October next, to transmit their respective dues. The members of Synod will confer a favor by taking charge of any sums that may be committed to their charge for this purpose.

E. SKILLMAN, *Adm'x.*
Lexington, Sept. 11, 1833. 9-3w

CENTRE COLLEGE.

THE winter session of Centre College will open on the 23d of October. The Faculty is now composed of a President and five Professors, with two teachers in the Grammar School.

Rev. JOHN C. YOUNG, A. M., *President*, Professor of Logic, Moral and Mental Philosophy.

JAMES M. BUCHANAN, A. M., Professor of Mathematics.

Rev. WILLIAM L. BRECKINRIDGE, A. M., Professor of Ancient Languages.

LEWIS W. GREEN, A. M., Professor of Belles Lettres and Political Economy.

LUKE MUNSELL, M. D., Professor of Chemistry and Natural Philosophy.

Rev. JOSEPH HUBER, Professor of Modern Languages.

WILLIAM Y. ALLEN, } Teachers of the
HENRY G. COMMINGO, } Grammar School.

One of the Professors will be Rector of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any college in the West. The common price of board, washing, and lodging, in private families, is $1 50 per week. At the distance of a mile from the college they can be procured for $1 per week. If a student rooms in the College he pays $2 50 per session for room rent, and can procure board and washing for $1 per week. The tuition fee is $15 per session in the College Proper and $12 in the Preparatory School. Exclusive of books and clothing a student can easily support himself on from $80 to $100 per annum. Some of the most respectable students live on from $65 to $80.

Centre College is situated on the great road leading from Harrodsburgh Medical Springs to Crab Orchard Springs—distant 10 miles from the former and 21 from the latter.

By order, JAMES HARLAN, *Sec.*
Danville, Sept. 25th, 1833. 11-3w

☞The following papers will please insert the above once a week, for three weeks, and forward their accounts to the Secretary for payment.

Maysville Eagle; Louisville Advertiser; Louisville Journal & Focus; Commonwealth, Frankfort; St. Louis Republican; Advocate, Huntsville, Ala. The paper at Greensborough, Ala.; Natchez Gazette, Mississippi; Advertiser, New-Orleans; Floridian, Tallahassee; National Intelligencer, Globe, D. C.

Bardstown Female Academy.

THE subscriber respectfully informs the public, that he intends opening a *Female Academy* in Bardstown, Ky. on the first Monday in November next. For this purpose he has procured the large and commodious building recently occupied by Mr. and Mrs. M'Reynolds, situated on the South East corner of Third and Market streets, near the Court-House.

The Academy will be furnished with three instructors, besides a teacher of Music, who will give instruction in all the useful branches taught in any similar institution in the country. No pains will be spared to make the acquisition of knowledge both pleasant and thorough; and the method of instruction will be adapted to give an education rather solid than showy—to invigorate the mind and promote habits of study, as well as to give exercise to the memory.

The year will be divided into two sessions of five months each, commencing on the first Mondays of November and May. An examination will be held at the close of each session, which will be succeeded by a vacation of one month. The School will be divided into two departments, viz. the *Introductory* and the *Senior*, in which instruction will be given as follows:

INTRODUCTORY DEPARTMENT.

Orthography, Reading, Writing, *Mental* Arithmetic, &c. Price, per session, $3 00

SENIOR DEPARTMENT.

Arthmetic continued, English Grammar, Composition, Ancient and *Modern* Geography, Ancient and *Modern* History, *Mythology*, Natural History, Rhetoric, Logic, Natural Philosophy, Astronomy, Chemistry, *Moral* and Intellectual Philosophy, Natural Theology and Evidences of Christianity, Study of the Bible, &c. &c. Price, per session, $16 00

☞Lessons on the *Piano* will also be given to such as desire it. Price, per session, $20 00

Young ladies not residing in town or the immediate vicinity, will be furnished with excellent boarding in the family of Mrs. HACKLEY, who will superintend the boarding department. The Principal of the Institution will reside in the family, and will exercise a constant and immediate supervision over the manners and morals of the pupils. The intercourse of the young ladies with society will at all times be under the control of the principal or one of the instructors. Parents may be assured that constant attention will be paid to the comfort and convenience, as well as the morals of the pupils.

Boarding, including washing, fuel, lights, beds and bedding, will be $40 per session. All payments made in advance at the commencement of each session.

N. B. No pupil will be received for a shorter period than one session.

NATHAN L. RICE,
Pastor of the Presbyterian Church, in Bardstown.
Bardstown, Ky. Sept. 25, 1833. 11-3w

Anniversary Week,

FOR THE VALLEY OF THE MISSISSIPPI;—THE LAST WEEK IN OCTOBER.

Exercises as Follows, in the Second Presbyterian Church, Cincinnati, Ohio.

Monday Evening, Oct. 28, 7 o'clock. Address by *Justin Edwards, D. D.*, on the subject of Temperance.
Tuesday, 3, *P. M.* Anniversary of Sabbath Schools.
" *Evening.* Anniversary of the Bible Society.
Wednesday, 3, *P M.* Anniversary of the Tract Society.
" *Evening*, Anniversary of the Foreign Missionary Society.
Thursday, 3, *P. M* Anniversary of the Western Agency of the Presbyterian Education Society.
" *Evening.* Anniversary of the Western Branch of the American Home Missionary Society.

N. B. Ministers visiting the city on this occasion, are requested to call at the MISSIONARY AND EDUCATION ROOMS, No 24, 5th Street, over Messrs. TRUMAN, SMITH & CO'S BOOKSTORE, where they may register their names, and receive directions to families who will be happy to entertain them.

Those citizens of Cincinnati who will be happy to entertain strangers on this occasion, are requested seasonably to leave their names at the Missionary and Education Rooms, with Rev. Messrs. Spaulding and Bullard.

Delegates from the Eastern Parent Societies are expected, who, by their addresses, will doubtless add interest to these Anniversaries.

It is earnestly requested that those who are interested in the cause of benevolence, will attend, and participate with us in the enjoyment of the Anniversary Week

JOHN SPAULDING, }
SILAS WOODBURY, } *Committee of Arrangem'ts.*
ARTEMAS BULLARD, }
Cincinnati, Sept. 7, 1833.

Copper, Tin, and Sheet Iron
MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev. DR. CLELAND, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "CAMPBELLISM," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid*,) will be thankfully received and promptly attended to.

☞*Persons procuring subscribers will please return the subscription papers by the first week in October next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833.

LEXINGTON
Hat, Boot and Shoe Store.

JOHN LITER,

(*Late Foreman of Philip Spare.*)

HAS opened at the above establishment, a large assortment of *Umbrellas, Hats, and Ladies' and Gentlemen's Boots and Shoes*, of both Eastern and Lexington manufacture. He invites the attention of the public to his stock. He has made arrangements to be constantly supplied with the *best* and *most fashionable* articles in his line from Philadelphia, and is manufacturing Boots and Shoes of every description, which he will sell on reasonable terms.

Immediate and constant employment will be given to *TEN or TWELVE* steady, capable *WORKMEN.*

☞WANTED TO HIRE—*Five or six Negroes*, who can make good coarse Shoes.

Lexington, Sept. 11, 1833. 9-tf

BOOTS AND SHOES.
GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8-tf

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

From the Spirit of the Age, Sept. 5.

Dedication.

The dedication of the Bethel erected in North Square, by the Boston Port Society, took place at 3 o'clock yesterday: the services were very interesting. The following original Hymn, by Rev. O. S. Wright (music by L. Mason, Esq.) was sung with great effect.

On ocean's rudely heaving tide,
A race of hardy men are borne:
They're nursed where death and dangers ride
In triumph on each gathering storm.
No bliss-giving cot
Is the sailor's lot.
When tempest and wild storms lower,
And when death chills creep
On their fitful sleep,
And they bend to the tyrant's power,
No altar is there,
Nor house of prayer,
In all the wide path they tread;
No cross to illume
The rest of the tomb,
As they sink to their coral bed.

Shall Pity's tear forget to flow
From those in christian land?
Shall we our love refuse to show,
Nor bless this true and fearless band?
When the soft winds blow—
When the lightning's glow
Tinges brightly the evening cloud;—
When the thunder's crash
On our dwellings dash,
And we to our prayers are bowed,
We'll think of the brave,
Who mount the dark wave,
Or sleep in a cavern'd abode:
Our hands shall not rest
Till the sailor is blest
With a house and an altar of God.

And e'er within these sacred walls
The sailor's honest heart shall raise
A grateful tribute to the Lord,
And swell the great Redeemer's praise.
And when he's afar,
The Bethel-flag Star,
Shall gleam from his vessel's strong mast;
O'er the blue wave's dash
Its pure light shall flash,
Ever making Hope's anchor fast;
In a port on high,
'Neath a cloudless sky,
The pure breeze of heaven shall fill
His canvass of love,
While ever above
The Bethel Star beams on glory's hill.

"They'll Laugh at Me."

And what if they do?—Is that a reason you should be laughed out of your principles, and thus deserve to be laughed at for your folly?

Who will laugh at you for obeying the dictates of your own conscience? No one who regards the dictates of his own. No one whose opinion should have the least weight with you.

What will they laugh at? At your singularity in adhering to unfashionable virtue? At your vulgarity in refusing to be moulded by the seduction of refined and modish vice: Let them laugh. "Wo unto them that laugh now, for they shall mourn and lament."

"They'll laugh at me," said the timid Jane. She had ventured to disobey the mandates of fashion, in declining to wear a dress she knew to be immodest and unbecoming. But her companions derided her. "They'll laugh at me," said Jane:—and she could not bear to be laughed at. So she resumed the dress and mingled in the gay circle. The fascinations of her unseemly attire, seduced and emboldened the young man who became her seducer.—Jane is a ruined female now because she said —"they'll laugh at me!"

"They'll laugh at me,"—said ten thousand promising young men and lovely maidens—when first enticed to wander from the sober paths of virtuous living. They half recoiled from the temptation. It had no particular fascinations for them. The gay assembly—the deceptive theatre—the maddening game—the flowing bowl—it was not these that lured them at the outset. *"They'll laugh at me!"* This it was that turned them aside, and sealed their unhappy destiny. Oh my daughter! Never let me hear you say—"they'll laugh at me!"—*Female Advocate.*

High Living and Mean Thinking.

How much nicer people are in their persons than in their minds! How anxious are they to wear the appearance of wealth and taste in the things of outward show, while their intellects are all poverty and meanness. See one of the apes of fashion with his cox-combries and ostentations of luxury. His clothes must be made by the best tailor, his horses must be of the best blood, his wines of the finest flavor, his cookery of the highest zest; but his reading is of the poorest frivolities, or of the lowest and most despicable vulgarity. In the enjoyment of the animal senses he is an epicure; but a pig is a clean feeder compared with his mind: and a pig would eat good and bad, sweet and foul alike, but his mind has no taste except for the most worthless garbage. The pig has no discrimination and a great appetite: the mind which we describe has not the apology of voracity; it is satisfied with little, but the little must be of the worst sort, and every thing of a better quality is rejected by it with disgust. If we could see men's minds as we see their bodies, what a spectable of nakedness, destitution, deformity and disease, it would be! What hideous dwarfs and cripples! What dirt, and what revolting cravings! and all these in connexion with the most exquisite care and pampering of the body. If many a conceited coxcomb could see his own mind, he would see a thing the like of which is not to be found in the meanest object the world can present. It is not with beggary, in the most degraded state, that it is to be compared, for the beggar has wants, is dissatisfied with his state, he wishes for enjoyments above his lot, but the pauper of intellect is content with his poverty; it is his choice to feed on carrion, he can relish nothing else, he has no desires beyond the filthy fare. Yet he piques himself that he is a superior being; he takes to himself the merit of his tailor, his coachmaker, his upholsterer, his wine merchant, his cook; but if the thing were turned inside out, if that concealed nasty corner, his mind, were exposed to view, how degrading would be the exhibition.

Might it not reasonably be expected that people should take as much pride in the nicety of their minds as that of their persons? The purity of the mind, the careful preservation of it from the defilement of loose or grovelling thoughts, is surely as much a matter of necessary decency as the cleanliness of the body. The coarse clothing of the person is a badge of poverty; what then should be thought of the coarse entertainment of the imagination? what destitution does it argue? and when it is seen in connexion with all the luxuries of abundant wealth, how odious is the contrast between the superfluities of fortune and the pitiable penury of the understanding! The mansion is spacious and elegantly furnished, but the soul of the occupier is only comparable to its dust-hole, a dark, dirty receptacle for the vilest trash and rubbish. You visit an affluent family in London; you see girls, for whose education no cost has been spared, who have been guarded with the most zealous care against vulgar associations, who are to be refined if they are to be nothing else; and you see on their table a Sunday newspaper, the staples of which are obscenity and scurrility, put forth in a style probably much below the loosest conversation of the footman in the hall. How would their parents shudder at the thought of the daughters listening to a familiar conversation of the coarsest turn, carried on by the lacqueys. And what matters it in effect whether the debauchery is taken in at the eye or the ear? These things deserve to be thought of in another manner. The care of the mind has yet to have a commencement. Its servants and its food have hitherto been of the lowest sort; but on both the character of the ministration and the nutriment, the purity and soundness of the intellect must greatly depend. A good sign it will be, when some of the pride in the ostentation of gold is transferred to the show of the riches of the mind, and when the appearances of poverty of intellect are shunned as those now are of the poverty of the purse.—*Tait's* [*London*] *Magazine for January.*

From the Louisville Herald.

Mechanics.

It is unfortunately the fact, that too many parents look upon mechanical employments as degrading, and prefer that their sons should be quacks and pettifoggers, rather than useful and respectable mechanics; hence it is, that our country is overrun with men calling themselves lawyers and doctors, who are at the very tail of their respective professions, but who, if their talents, or the bent of their genius had been consulted, would have made excellent mechanics, and have risen to wealth, and an influential and respectable place in society. But an absurd prejudice, or dislike to the name of mechanic, has doomed them to a life of comparative poverty and insignificance. Such men do not reflect, that if they possess talent, combined with industry and a disposition to seek information, they may rise to eminence, notwithstanding they may wear the apron of a mechanic, instead of the gown of the lawyer. Who were Franklin, Rittenhouse, Roger Sherman, and a host of others? They were mechanics—practical mechanics; but they became philosophers and statesmen, and established a fame which shall endure as long as time shall last. On this subject we copy the following sensible remarks from the Beaver Republican:

"MECHANICS.—There is a strange dislike to the name of mechanic in this country, as well as elsewhere: it would almost seem a disgrace to be an industrious or useful man. Each parent thinks his child superior in intellectual capacity, and capable of filling any station, whatever his ability to qualify him therefor.—Hence, we every where meet with professional men, who would doubtless make most excellent mechanics, but, unfit for a profession, they remain all their lives in obscurity and poverty.—Why is this? Have not the world yet learned to judge men by their actions, and not by the business they pursue? Look through the pages of history—whose names are brighest?—who have been the benefactors of mankind?—Why do we so often find men of sound judgment in all things else, yielding to the dictates of pride and prejudice, and preferring that their children should be brought up in idleness, rather than give them such an occupation as would enable them to become useful to themselves and others?"

Murders and Suicides.

The fearful increase of crime within the past year is truly alarming. Newspapers in every part of the country teem with accounts of murders and other crimes of aggravated atrocity, and the consequent excitement of the public mind seems only productive of greater horrors. The publication of crimes and of the modes by which they are accomplished, undoubtedly has a tendency to incite those who might remain free from them. Whether it be the love of notoriety, as has been suggested, or what is more probable, that constant familiarity with the record of crime takes away from the mind the detestation which it should incite, the fact of its increase is certain, and it is high time that measures should be taken for the suppression of this almost universal passion for the horrible. The interests of religion and morality– the interests of every individual in the community imperatively demand it.

Upon the subject of suicides the American Traveller gives the following excellent remarks:

"*Suicides.*—To help things to live, talk about them, to keep up the shuttlecock, beat it from hand to hand: To be plain—we venture to say, that the sin of self-destruction has prevailed more in consequence of its having become familiarized as a matter of notice and animadversion, than from any abstract causes, exciting to the offence. If this be not true, why is it that cases of this nature are more common in our day? Have mankind grown older in iniquity and madness, than in the times of our forefathers? Has crime increased upon the present age; or do the disasters of life doubly press upon the wretched who now walk the earth? Said a great man to one of his contemporaries, 'mention not the names of your libellers, and I will affirm that posterity shall never know that you had an enemy.' We dare assert—harp not upon a crime, and thousands shall escape it, by not hearing it repeated; cease the stir about suicides, and the victims to its bloody altar shall be diminished.—To write moral essays denouncing its turpitude, or to hurl pulpit thunders at the horrors of the deed, shall avail as little as to spout orations to lessen the practice of duelling. Public sentiment, judiciously expressed, or what is better, not expressed at all, will regulate these iniquities. Let the suicide die by his own hand, or the duellist by that of another—it matters not, make them no subject of comment or excitement, and the act and the actors will soon cease to be thought of or imitated.—*N. Y. Weekly Messenger.*

An editor in Camden, New-Jersey, closes a flaming editorial, with the following remark:

"Sufficient unto the day is the evil thereof, AS SHAKSPEARE SAYS."

Is there no Sunday School in Camden?—*Spirit of the Age.*

Temperance.

Arithmetical Questions.

1. If each individual of the 13 millions of persons in the United States drink, on an average *one half gill* of ardent spirit per day, how many gallons will be consumed in 365 days? *Answer* 74,140,625.

2. If this half gill costs one cent, how much will the whole seventy-four millions one hundred and forty thousand, six hundred and twenty-five gallons cost? *Ans.* $47,450,000.

3. If a family consumes one pint of liquor per day, how many gallons will it be in a year? *Ans.* 45 galls. 2 qts. 1 pt.

4. If a man pays six cents a day for liquor one day with another, how much is that per year? *Ans.* $21 90.

5. Suppose my distillery runs 50,000 gallons of whiskey per year, how much will it run in ten years? *Ans.* 500,000 gallons.

6. If every 800 gallons should be the means of making one drunkord, how many drunkards will the whole 500,000 gallons be the means of making? *Ans.* 634.

7. Suppose, since 1810, 20,000 drunkards have annually died in the United States, how many will have died up to January 1st, 1834? *Ans.* 480,000.

8. It is computed that every drunkard shortens his life 10 years by his intemperance.—There are 300,000 drunkards in the United States, and 30,000 of these die annually.—How many years of human life has been lost to the country since 1815? *Ans.* 5,700,000.

9. If the average yearly consumption of ardent spirit in the United States has been 40,000,000 of gallons, since 1790, how many gallons have been consumed till January, 1834? *Ans.* 1,700,000,000.

10. How many hogsheads, containing 60 gallons each, would it fill? *Ans.* 29,333,333 and 33 gals. over.

11. If these hogsheads were placed end to end, touching each other in a continued line, how far would they reach, allowing 5 feet to each hogshead? *Ans* 27,777 and 7-10 miles.

12. How many two horse teams would be required to transport it, each team carrying two hogsheads? *Ans* 14,666,666 teams.

13. How many miles would these teams reach, allowing 20 feet for each wagon and horses, and leaving a space of ten feet between the teams? *Ans.* 833,333 miles.

14. If this liquor had been all rye whiskey, how many bushels would have been used in making it, supposing each bushel to have made 12 quarts? *Ans.* 586,666,666 and 2-3.

15. How many acres of land were required to grow the rye, supposing each acre, on an average, to produce 20 bushels? *Ans.* 29,333,333 3-10.

16. How many years of labor did it take to produce the above quantity of rye, allowing each day's work to give ten bushels, and 300 days to the year? *Ans.* 195,555 years.

17. If this liquor costs 50 cents per gallon, how many dollars? *Ans.* 880,000,000.

18. If each dollar weigh one ounce, how many pounds will the whole weigh? *Ans.* 55,000,000 lbs. or 1,964,285 tons.

19. How many tears have the wives of drunkards shed in the United States since 1790, supposing the average number of drunken husbands to have been in each year 15,000? *Ans. Enough to float the United States Navy.*

20. How many sighs have accompanied these tears? *Ans. Enough to waft that Navy round the globe.*

Facts Concerning Alcohol.

From the Report of the Eighth Ward Temperance Society, New-York.

A young lawyer of brilliant talents and fascinating social qualities, but who had unhappily acquired a fondness for the social glass, paid his addresses to an accomplished young lady in an adjoining town. A mutual attachment succeeded, and he solicited her hand in marriage, but she with a mingled tenderness and firmness which elevated her still higher in his esteem, after alluding to the painful subject, replied that duty to herself and duty to him required that she should never unite her destinies with one, however dear, who used intoxicating drinks. He felt the rebuke, and soon was induced to give his pledge of total abstinence from alcoholic poison. They were married, and he now holds a high office in a neighboring county, is rising rapidly in his profession, and often acknowledges his obligations to his wife for her firmness and decision. Both the parties are personally well known to the Secretary of this society.

A gentleman of good education and talents, who was not long since editor of a public journal in a neighboring county, becoming attached to his bottle, soon sunk to habitual intemperance, and for several years was an abandoned outcast, wandering about the streets of this city, deaf to the prayers and entreaties of his friends. At length, weary of life, he procured a jug of whiskey, and retired with it into the woods, resolving to drink till he expired. After taking several draughts, he thought to himsel, "What am I doing? Drinking myself to death, in the woods and alone Soon I shall be found,—a loathsome, putrid suicide—my family disgraced, and I gazetted in all the papers as the once talented editor of the ——, found, and by a coroner's jury declared to have died of drunkenness with the jug by my side."—The picture, drunk as he was, was too revolting. He started up, broke his jug, and determined to see if he could not abstain,—returned home, and shut himself up for nearly a month. His friends, learning his determination, procured him a situation, where in three months, he earned about fifty dollars. Having obtained this money, and meeting with some of his old comrades, he was persuaded to enter one of those "slaughter-houses of Satan," a licensed dramp-shop; where his $50 was soon expended, and his thirst for spirituous liquor revived with fresh fury. Degraded now in his own estimation, beyond all hope of recovery, he went to the druggist, and procured an ounce of laudanum, resolving thus to end his life. He prepared his draught, and was writing a short farewell letter to his friends; when the thought struck him, What will be my fate after death? A train of reflection then followed which diverted him from his purpose, and he was led to ask, Is there no hope? Yes—the total abstinence principle of the Temperance Society, appeared to him like the bow of promise, and inspired him with a new resolve, that during the life God should grant him, he would never more taste ardent spirits. Soon his friends again interposed their kind offices, and for three years he has not touched his lips to the intoxicating cup. He is now again a useful and respectable man, and a living example of the influence of temperance societies.

A gentleman of good talents and honorable family, who was married to a lady of great respectability, was elected cashier of a Bank of large capital, and managed its concerns with great fidelity and success for several years — At length, acquiring a fondness for daily drams, he became remiss in the duties of his station, sacrificed the interests of the Bank, and through his neglect it finally failed, and the public, together with the Stock-holders, lost several hundred thousand dollars. His own property was also taken, and he, lost to every honorable feeling, and even to a sense of shame, became soon so degraded that he was often found lying in the gutter. Often his wife and children were compelled to fly almost naked to the neighbors for protection from the brutal violence with which he threatened them in his frenzied moments;—and often would he seize the clothes of his wife and children, and staggering back to the grog-shop, pawn them for rum. On one occasion, his eldest little daughter, attempting in her fright, to escape from a savage assault, fell down stairs, dislocated her hip, and is now a cripple for life. His wife, in consequence of his cruelties, became partially deranged, and their last child was born an idiot. The wretched man himself, after becoming so much brutalized that his friends hired colored persons to purify and change his clothes every two weeks, finally closed his career on a cold and stormy night in the gutter, and was found the next morning hugging in the embrace of death—his empty jug! His widow still lives—a broken-hearted woman with three children, the eldest a cripple, and the youngest an idiot. Such is the history of a man (known probably to many in this assembly) who, had it not been for *moderate drinking*, might still have lived an honor and a blessing to the family he has ruined, and a preserver of all the comforts of life to the hundreds whom his intemperance has beggared.

The following anecdote is of a more cheering aspect.

A mechanic whose business yielded him an income of about $80 a month, neglected his family and spent his whole earnings at the grog-shop, whilst his wife, by her own industry, supported herself and the children; and at length when he became disabled through intemperance, she supported him also. Having toiled through several years of wretchedness and want, he was prevailed upon last January to abstain entirely from strong drink. He soon recovered his health and his business; in March he joined the Temperance Society, and since that time he has made a public profession of religion, and is now prospering temporally and spiritually.

Eloquent Appeal.

The following are Mr. Sargenrts concluding remarks, while addressing the Young Men's Temperance Society of Newburyport, Massachusetts.

"I have done.—You have my thanks for your patient attention, and my best wishes for your prosperity and peace; that in the words of holy writ, there may be *"no decay, no leading into captivity, and no complaining in your streets."*

"To you, gentlemen, members of the Young Men's Temperance Society of Newburyport and its vicinity, I tender my cordial congratulations upon the success of the glorious enterprise in which you are engaged. The zeal with which you have put your hands to the plough is, in itself an assurance, that you will not turn back, until that moral wilderness, in which the friends of temperance are destined to labor, shall be made to blossom like the rose. In whatever direction you turn your eyes, you may either actually behold the first fruit, or rationally anticipate the harvest home of your labors of love. Look behind you, and contemplate the generation to come. the bone of your bone and the flesh of your flesh; the healthy descendants of temperate men. Look before you and rejoice in the prospect of usefulness and honor, a vigorous manhood and a healthy old age. Look around you, and while you survey your various relations to society, lay you hands upon your hearts, and affirm in the language of honest exultation, the drunkard's draught shall never lead us to break the heart of an old father, nor to bring the gray hairs of an honored mother to the grave. It shall never impair our devotion nor diminish our respect for the wives of our bosoms or girls of our hearts. Our children shall have no occasion to watch the staggering steps and weep over the infamy of their inebriated parents. Our steps of death may be the field of battle or upon the pathless sea, but never in the drunkard's grave. We are united—we are resolved—we are pledged men, to God, to ourselves, to one another, in the eyes of an observing world."

Temperance Anecdote.

In the state of Illinois, I spent some hours at the house of Mr. E———, and was much pleased with the sobriety and good order of the household. A little before my departure, I related a temperance anecdote, and was surprised to find that it gave no pleasure to the family.

The countenance of Mr. E———, became clouded, while his lady remarked with some agitation, "Then you approve of Temperance Societies." "Certainly," said I, "they have done much good."

She observed, "some people in this neighborhood, are much opposed to them, and contend, that they are designed to bring about an established religion, or some such thing."

Is it possible?

"Yes," said Mr. E———, in a very angry tone, "I am one of those that think there is some evil at the bottom of them."

As I had taken him for a steady man, I was astonished to see him manifest such violent hostility to the Temperance cause, but being now in the act of leaving the house, no further explanation was received.

After riding a mile or two, I fell in with one of the neighbors, with whom I had formerly been acquainted.

"What is the matter with Mr. E———, that he is so hot against Temperance Societies?"

"Oh," said he, "Mr. E———, was like to ruin himself and family, a short time since, by intemperance. He was intoxicated almost constantly, and it seemed that reputation, property, health, and every thing would be lost. But about eighteen months ago, we proposed to form a Temperance Society. He was violently opposed to it, declared it was altogether needless, for those who wished, could quit drinking without it, but we went forward, the Society was formed; Mr. E———, would have no hand in it; but to show that it was needless, he has not tasted a drop since. He has now for eighteen months, lived as sober as a judge, out of pure spite against the Temperance Societies."

Thus your Temperance Society is a two-edged sword; it cuts both ways.

The Remedy worse than the Disease.

The recommendation of Brandy, as a preventive to Cholera, or as useful in its treatment, we regard as an error, than which nothing could be more fatal in its consequences, and we are astonished that any intelligent physician, with common discernment, could have expressed such an opinion. Even admitting that Brandy might be useful in the treatment or prevention of the disease, (which is contrary to a just view of the facts in the case,) still the consequences flowing foom this opinion—consequences incomparably worse than the pestilence—ought forever to have prevented its utterance. The impression that ardent spirits were useful for any thing, was fast fading from the public mind, and we entertained the fond hope that soon the fountain of death would be sealed up and its poisonous waters no longer desolate the earth. But alas! the unfortunate opinion again revives the delusion, and opens the flood gates of ruin upon us! In many families where we had hoped to behold temperance with its blessed fruits prevailing, the medical use of ardent spirits is pleaded as an excuse for refusing to sign the temperance pledge.—One takes it as a medical *corrective*, another as a *preventive* to disease, and so, many under the shelter of medical authority resist all our efforts to reclaim them from the ruinous consequences of habitual drinking.—*Western Philanthropist.*

The Tennessee State Temperance Society was formed in Nashville, August, 1829. It met with considerable opposition, not only from habitual tipplers, but from some members of the different churches; but notwithstanding all the persecutions it has encountered, it at present numbers 446 members. The Society has an efficient agent travelling throughout the State.—*Ib.*

Deaf and Dumb Asylum.

DR. LUKE MUNSELL and LADY, have been appointed Superintendant and Matron of this Institution, in place of the Rev. Mr. Kerr and Lady, deceased.

The next Session will commence on the first Monday of next month. JAMES HARLAN, *Secretary.*

Danville, Ky. Sept. 11, 1833. 9-3w

DOCT. LUKE MUNSELL, of Danville, Ky. and COREY & FAIRBANK, of Cincinnati, Ohio,
Propose publishing by subscription,

A MAP OF THE

STATE OF KENTUCKY,

Reduced from Doct. L. Munsell's large six sheet map of 1818; corrected and improved by him, from authentic documents, up to this date.

THE size of the Map will be four feet and two inches long, from East to West; and three feet, two inches wide, from North to South. It will be an *accurately* reduced copy of the old Map of Kentucky, with the correction of such parts as were ascertained to be incorrect, and the addition of all the new counties, county-seats, roads, &c. which have been made since the year 1818: also, a correct delineation, *from actual survey*, of the newly acquired territory South-west of the Tennessee river.—In addition to a beautiful Vignette and Title, it will be embellished with Plans of the Cities of Louisville Lexington, and Maysville, and the town of Frankfort; also, profiles of the Lexington and Ohio Rail-Road, and the Louisville and Portland Canal and Locks; a View of the State-house at Frankfort; a comparative View of the lengths and navigable distances of Rivers; and various Statistical Tables. It will also exhibit the Congressional Districts as at present arranged.

After having carefully examined the manuscript copy (which has been prepared for the Engraver,) the following individuals have given their testimonials to the accuracy and execution of the work.

Lexington, Aug. 20th, 1833.

We have examined a Map of Kentucky reduced from the large one of Dr. Munsell, and proposed for publication by him and Corey & Fairbank of Cincinnati; and consider it as embodying all the value of the original with much additional information.

C. W. SHORT, M. D. B. W. DUDLEY, M. D.
L. P. YANDELL, M. D. B. O PEERS,
CHAS. CALDWELL, M. D. R. WICKLIFFE.

We have examined the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and have no hesitation in recommending it as one combining unusual topographical accuracy, with uncommon neatness of execution, and a considerable variety of interesting statistics

JOHN C. YOUNG, *President of Centre College*
J. M. BUCHANAN, *Professor of Mathematics.*
Danville, August 15th, 1833.

I have examined the new edition of the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and I believe it to be a work of great accuracy and utility. Very respectfully, your humble servant. J. J. CRITTENDEN.

Frankfort, August 24th, 1833.

Frankfort, August 23d, 1833.

Sir—I have examined a manuscript copy of the Map of Kentucky, proposed to be published by Messrs Corey & Fairbank, and yourself, and am gratified to find that the public are about to be furnished with a work so correct in its delineation of the various water courses, counties, towns, &c within the State. The changes that have occurred in many counties, the formation of others, since the publication of your first Map, render a work like that proposed very desirable at this time. I hope you will be fully compensated by the patronage of a liberal public. JOHN BREATHITT.

L. Munsell, Esq.

Terms of Publication.

The Map will be published as soon as sufficient patronage shall have been secured to justify so expensive an undertaking. It will be executed in a neat and beautiful style, coloured, varnished, and mounted on rollers; and will be delivered to subscribers at $6 per copy, payable on delivery. No subscriber will be bound to take the Map, when published, unless it fully corresponds with the foregoing description.

August 28, 1833. 7-9w

Transylvania University,

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. DUDLEY.

Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.

Theory and Practice of Physic, by Dr. COOK.

Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.

Materia Medica and Medical Botany, by Dr. SHORT.

Chemistry and Pharmacy, by Dr. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
July 31, 1833. 3-3m

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48–tf

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf